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The Degeneracy of Aristocracy

BY

W. A. STURDY

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TO THE READER.

It is the purpose of this book to show, by the retrospect of history, that democracy is destined to assert itself in such a positive manner as to overthrow the commonly accepted theories of the past, that are so tenaciously held to, for the apparent purpose of trying to maintain a declining aristocracy. History is one continuous story of natural progress, rising upon the ruins of artificial decay. The Declaration of Independence did not convey a privilege of equality in the absence of courage enough to act. It was a divine principle, analogous to the Golden Rule; it could also be recognized that every act of the will, involving individual responsibility, is art. American aristocracy (founded upon culture, righteousness or wealth), when the object is to obtain a luxurious existence upon the toil of others, declared to be inferior—is slavery—and rests upon the same principle that every form of slavery has rested upon in the past.

One only needs to read the Bible to learn that natural righteousness cannot be permanently controlled by artificial wickedness. It may be a popular hope that an aristocracy founded upon culture will solve the present

social and political disturbance, but will history bear out such a theory? Aristocracy of every character always rides more comfortably when it is drawn by ignorance under the lash of fear. But when every adult person can read, will it be possible to compel them to serve without treating them as a party to the contract? It is certainly a common privilege to read, and also an individual privilege to study history for one's own personal benefit. While the strife between aristocracy and democracy is becoming as intense as the slavery question prior to the civil war, a person must be dull indeed not to observe that democracy is pushing upward, while aristocracy has a monopoly of the downward course.

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THE DEGENERACY OF ARISTOCRACY.

CHAPTER I.

THE conditions of life can be wholly embraced in two distinct features—Nature and Art. Nature is divine and perfect, while Art is human and subject to the individual will. It is quite simple, in the effort to express one's thoughts in words, to find other words to confound our understanding, until the individual will often declare: "There is no such condition as liberty or free will; we are mere subjects of some power entirely beyond our control." Such a conclusion can be readily reached when we try to harmonize the confusion of words. It is possible for two persons to absolutely agree in thought, and yet dispute for hours over the method of expression.

It would be well to observe that thoughts and the desire to express them were prior to language or books. From the first effort to produce a written language, great care has been taken to make language comprehensive to people of mutual understanding. It has enabled men, organized in groups, to monopolize the bounty of the earth for their own benefit; besides, it is

an unquestioned principle, that the mind can be cultivated to a prodigious extent, until such a person becomes vastly superior to one who is simply endowed with his silent thoughts. Yet the superiority of the cultivated man is Art; while the thought, or more strictly expressed, the sense of being is just as pure as when first breathed into the material body of man.

No person is responsible for his birth, and it stands to reason that the earth is a common inheritance from a natural standpoint. Hence the conclusion is, that we are naturally equal so far as rights are concerned, and unequal only in artificial ability.

It is not assumed that this writing is infallible, or that the ordinary student is not familiar with these simple ideas. It is rather in defiance of such a thought. But the charge is made distinctly, that by reason of artificial ability men have assumed the existence of infallibility in man, and also that some men are specifically privileged. The use of the word privilege as applied to men of superior ability, suggests the question: From whence is this privilege derived? Is it possible for a man to elect himself to a privilege to use his superior ability to deprive others of an equal opportunity? It is a privilege to exist; it is a privilege to be tall, it enables a man to reach higher; it is a privilege for a man to use his superior ability after he has obtained it by great effort. It is also the privilege of the most inferior creature to exercise his sense of being in expressing his thoughts in whatever manner his lesser ability suggests. The first principle of life is the sense of existence—the individual consciousness. Is not the ability to see of greater importance than what we see?

Besides, is there any word that will express the actual sense of existence? Mechanical instruments may determine the length of vision, but the ability to see is only known by the actual ability to see something.

It is very important to the clear understanding of this writing, to agree upon some common plane or starting point, for technicalities and what are termed common accepted authorities, will not be considered as having any influence upon the thought that is endeavoring to make itself clear.

From the fact, that very important words, bearing upon life and personal duty are given both a positive and negative meaning, it is essential to the purpose of this writing to accept words with their positive definitions. For instance: We have the words Nature and Art, as expressing the two most essential conditions of life. Now, the word knowledge, will be used as sense, while the word education, will be used as Art. The word information, is too vague to be of any use in the conveying of knowledge in its strict sense. The word aristocracy, will apply to a privileged class of society; it will not embrace plutocracy, which is a more recent word, and applies to opulence derived from the possession of money.

Plutocracy is a recognized condition in the United States, while aristocracy is impossible, if we recognize a consistency in our form of government. In fact, no class condition is recognized in law; yet, sentimentally it could be claimed to exist, and an undoubted privilege for anyone to make such a claim.

Aristocrats cannot find a single sentence in the Bible to justify their claim to being a privileged class. Aris-

ocracy is an absolute institution of Art; while the Bible is strictly a plebian book, its superiority over all other books is derived from this fact. Regardless of the method by which it was produced, or from whence its inspiration, it represents the divinity and nature of life more directly than any other book in print. It must be admitted, however, that the production of the Bible is Art, in the sense that the word Art is used in this writing.

Rivers of blood have been shed to protect the sacred book, and yet the people will have it. In addition to the wars it has indirectly caused, it has been assailed in literature by the most intellectual men of the world of the Socrates type. Thousands of interpretations have been extracted from it, and vast volumes written trying to destroy its plebian character. Besides, its firmest supporters have settled down to a conviction that only a superior mind can understand it. It has, therefore, become a commercial affair; that is, a man cannot obtain "the correct" interpretation without paying for it. It does not, however, in any sense disturb its existence or its most important teaching.

When the science of education first began to develop, we can conclude from the present standpoint, that a man's natural conceit became inflated as rapidly as his senses. We can also infer from the present observation of men who become great intellectual characters, that they are especially privileged to transmit the Bible to the common mind. The Bible itself is quoted to justify this claim. Hence, from an early understanding of the Bible it was considered to be a fanatical story by the sages of old, who were the nucleus of a

later aristocracy. Even the philosophy of Socrates considered the power of cultivated knowledge, or education to be the ruling power of the world. There was not the least consideration for the mere toilers of the earth. It is quite interesting to observe that the sages of the present should have discovered they were especially privileged to interpret the Bible, when it is a historical fact that men bearing the same relation to the plebian class—or claiming to in the earlier age—were the very class that the Bible rebuked.

The present situation also reveals how confusion can be worse confounded; when men the equal of Socrates in intellect have dissected the Bible as only a scholar could, and declared it to be a myth, while they clung tenaciously to the principal feature of aristocracy. That is, that mere toilers of the earth were subject to those who were their intellectual superiors. It is easier to discover the motive than to combat with the intellectual giants of the present day. We have history enough to disclose the fact that the intellectual “trust” is of that magnitude that the largest commercial “trust” in comparison is a mere pigmy. Why! people are positively trained to abstain from reading books that are not previously recommended by some authority of note. Men in their intellectual frenzy, give every evidence of sincerity in the delusion that the Bible emphatically condemns, and only by the most strenuous exertion can the giants of intellect keep the multitude in subjection. The simple reason is, everybody is learning to read, and ancient history cannot be expunged.

The Bible would have been smothered in infancy, but for the fact that some enterprising “crank or fanatic”

was continually bringing it to light. It is one of the best proofs possible that the Bible is a sacred book, that it has continued to exist in defiance of all the intellectual effort to destroy it. It was the first star of hope of a literary character that revealed to the plebian or human slave that he had a soul. Even if it was smaller than that of the sages, it had the same individual importance to the possessor. Now, to satisfy any critical mind that would waste valuable time in trying to discover earlier literary efforts than the Bible; it might satisfy his thirst for looking backward to see forward, to say, that earlier writings were at least contingent to the Bible, and none had stood a more severe test. Hence it is a reasonable claim to assert that the Bible occupies the first place in literature.

The sages of old had no idea of what is a revealed fact today; besides, it is too well known to more than casually observe, that a new idea in the early days was treated with as much scorn by the sages then as the same class of people treat new ideas today. If a man had prophesied two thousand years ago some of the simplest events that have occurred, he would have been considered an emissary direct from Satan. In the early days of the writings that the Bible was compiled from, the most intellectual men had no idea that literature could be scattered among the people like leaves from trees. All literature in the early days of the art of written language was so rare, that it was guarded with as much care as a new scientific discovery would be at the present time. The sage who could perform such a wonder, however rude, was stared at and worshipped as a person akin to some unseen spirit.

Education as an art—teaching by letters or signs, was limited to the most exalted persons, and it is not at all strange that scribes assumed a commanding position; particularly when it is so common at the present day for a man to try to monopolize whatever he can get hold of. When it is observed how wonderful it was to possess in the mind a system of signs and establish a method of education at its first conception, it was no less remarkable than modern discoveries. Besides, it is reasonable to suppose that only men of commanding presence were expected to possess such skill. The word clergy, signified a man who could read, and he enjoyed an exemption from prosecution fully equal to a politician of the present day. He was a privileged character, and the very essence of aristocracy, for the first “blue bloods” were so ignorant that they depended upon the clergy to sign their names for them. There is no evidence in history that the people, as a rule, were as wicked in the early days as they are now, and when we realize that boys in the public schools of the present day, would have put the early clergy to shame so far as artful education is concerned, it may well be asked: How wicked will the Almighty permit the people to become before He puts a stop to it? The sense of liberty is inherent; the action of a child will display the spirit of liberty in its first effort, it demands “bread” and will not be satisfied with a stone.

Valor at arms, and brute force were the first suggestion of aristocracy, or a distinct privilege; it gave rise to a conviction that might was right. In the weak condition of the natural intellect, desire predominated over reason, and men of superior strength became absolute

tyrants. The purity of the inherent intellect was so individual in the first instances of society, it had no method of overpowering brute force. Hence, whoever could collect the strongest force of men, would become a chief, and from such small beginnings aristocratic governments were formed. Art in its infancy, was employed first to make rude implements of war, and when letters appeared, the scribes were considered to be superior even to kings, for they were supposed to be in direct communication with the "Great Spirit." Now, the advent of the Bible was a victory for the individual purity of the mind over brute force. Nothing can be clearer than the fact that the art of letters discovered by certain scribes, produced the Bible. It strengthens its sacred character, and does not detract in the least from the declaration that it is inspired. It is reasonable to conclude from the evidence of history, that the Bible includes the first writings that individual man was able to perform after the art of letters was discovered. To put these conditions in a concise form, it can be seen that instruments of war were the first methods to protect society. It was also the first apparent necessity for art, which was constantly suggesting to the mind some improvement. Hence, written words became a competitor as instruments for the protection of society.

A brief allusion to the early formation of society, seems to be necessary to establish a clear conception of the claim that natural man was a perfect being in the image of God. No regard is paid to previous writing, for the privilege cannot be questioned at this day for any individual to express his mind upon the subject. Every man is born just as perfect at the present

time as Adam was ; but the conditions have so changed by reason of scientific discovery, and the development of art, that it is not unusual to celebrate the wedding in gorgeous attire, while choice wines and heavier liquids are sipped at the banquet, instead of a solitary apple that caused so much mischief in the early days.

Silent language is just as perfect as the man while he is absolutely ignorant of art ; but man is lonesome in solitude. He is just as hungry for society as for food, and the woman is his equal on general lines, and in specialties his superior, for she will make discoveries in the dark that daylight will not reveal to man. Now, when a man and woman first meet, it is the silent language that conveys the first sign of mutual agreement, and, it is very doubtful if the natural language was ever improved upon by any that art ever introduced. Hence, both society and language were introduced in their natural perfection, and art has been struggling to this day to compete. It is a stern chase, however, and safe to conclude that it always will be. Man had no business to have fallen from a state of perfection just because he got married. It was due to the grasping disposition of a man to monopolize the entire earth after the happy event. It is claimed by this illustration, that no depravity appeared until the advent of art. Hence it is a mistake to charge the depravity of the world to Nature, for it was entirely due to art, which became a necessity to the world after man went into society. When man first considered the social problem, he thought he could marry all the women, and kill all his brothers—hence war appeared, and art supplied the weapons.

Facial expression was the infancy of language ; it is

reasonable to suppose that it was the first method of reflecting thought from one person to another. From historical records, it is quite evident that the language of art was ingenuous, but of very slow growth, which the Egyptian hieroglyphics attest—mere pictures of objects, to record events. Hence we have natural language, and the picture—the product of art. The former from God, the latter from man.

CHAPTER II.

THE advent of the Israelites was one of the prominent events of the earth, for several reasons. It is not unreasonable to claim they were a “chosen people,” for their history was extensively chronicled in the Bible. It is not necessary to question any claim of historical priority from the East, for the Anglo Saxon race is the race of progress, largely due to the instrumentality of the Bible. Hence some historical features of the Israelites are important to show the primary advent of aristocracy. The story of Esau selling his birth-right had more significance than the little affair would seem to indicate. It may not have been the thought of the writer, but at this day it suggests the advent of aristocracy, and with such interpretation it is one of the many remarkable illustrations of the Old Testament. When it is realized how remarkable the Bible is

for its liberality, and especially its recognition of the brotherhood of man, the little affair between Esau and Jacob expresses the very substance of the whole Bible.

The priority of birth in those days was, doubtless, of greater significance than it is now. The parting with a birth-right — his manhood — was practically an intellectual suicide, for while Esau continued to live physically, he was mentally dead. He voluntarily surrendered his intellectual right to being a factor in the Israelite crusade, to gratify a mere physical appetite. He could, doubtless, tend sheep and till the soil, but his natural right to the employment of his mind he had bartered away by subscribing to a subordinate position; it could not have occurred after aristocracy became more firmly established, for a man's blood relation would have bought him a commission in the army, when he could have satisfied his appetite at the expense of the government. If a man had no aristocratic relations, he would practically be in the same fix that Esau was.

Appetite may be a species of disease, for, no doubt, many have observed that a man is more reasonable after his physical needs are supplied. It is well to feel charitable toward Esau, for they had no daily papers in those days, and to his uncultivated mind a good dinner was more important than a correct chronology of his age. Besides, if the story was a mere romance, it signifies a feature of life that has done more to sustain a respectable aristocracy than any other. It reflects upon the equal rights of man, for it can be admitted that liberty makes it possible for a man to commit suicide. But this Esau story takes a different phase when the relation of Jacob to it is considered.

It has already been shown, and doubtless, the average observer will attest, that man is usually willing to appropriate any circumstance that will benefit himself. Now, Jacob had no business to have accepted that sacrifice from his own brother, for he was more guilty than Esau, and courts of the present day, that would take a little bribe, or a political pull now and then, would not have sustained Jacob. The evidence may have shown that he tempted Esau with the savor of the stew. He certainly accepted the advantage, and, no doubt, realized its value more than Esau; but both being Jews, they, no doubt, agreed that it was "business." Now, this little "stew" has still another significant feature of more importance to the United States than all the existing aristocrats of the world. It is in such a multitude of forms that it would fill a library of "Carnegie" size to express it in detail. Esau was privileged by reason of his liberty to subscribe to an event that practically deprived him of it; but the principle of coercion, or undue influence dwarfs the little trade, for it became the foundation of aristocracy, and when that gives away, it is evident to the thought that is seeking expression by this writing, that it will be discovered that the foundation of aristocracy was built in the "sand."

Multitudes of methods are employed to coerce the unwary, and while it is contrary to law at the present time, the difficulty of proving such accusation, would furnish enough new business to occupy all the courts in the United States. All the literary giants of the present day, who compare their own philosophy with the ancient type, should be fore-warned, and study the fact

that coercion was comparatively easy previous to the Declaration of Independence, for the simple reason that everybody is learning to read. It is only the illiterate that can be successfully enslaved or coerced into the condition of Esau. Even if politicians can fool the people at the ballot box, and laugh at the Declaration of Independence, neither they nor our modern philosophers can suppress free speech or the privilege to learn to read. Now, that is precisely the difficulty that modern philosophers have, while Socrates had no trouble in that direction. It is to the credit of the Bible that it was the first literary expression of the equality of man. John Adams, or John Hancock may have written the Declaration of Independence, but the idea was taken from the Bible. The principle of coercion can only be treated in a general manner; for to enter into the subject in detail, would be too voluminous. Society is divided and subdivided into all sorts of conditions, for reasons just as numerous. Unity is strength, and societies are formed to counteract the influence of other societies, and from the well-known fact of "man's inhumanity to man," a government of some kind is a necessity. No man or woman in the United States, is subject to any other man or woman unless they sell their birth-right, which is their personal privilege. Now, if the individual is unwary, it is possible for him to be unduly influenced for various reasons, or false promises; by such means he becomes subject to whatever conditions he subscribes to. He has legal redress, providing he can prove he has been unduly influenced; but if it occurred in an indirect manner, it would be next to impossible to prove it. For instance:

If a man joins a society, and subscribes to an agreement either verbally or in writing, that makes him a subordinate of some other man, he has sold his birth-right precisely the same as Esau did. On the other hand, if a man, for his own benefit, takes an advantage of another, and unduly influences him to subscribe to some specific object, the man taking such advantage becomes a modern Jacob.

It is not the fault of illiterate men that their ignorance is taken advantage of. It is the entire fault of the literate, for while they are better able to take care of themselves, they become filled with Socrates philosophy that men of "knowledge" are masters of the ignorant masses; thus the followers of Socrates sold their birth-right for a "mess of pottage," because they were hungry like Esau, and too tired, or felt too important to be obliged to get something to eat themselves. Such men want to be served, and even if they discover their mistake, it is too humiliating to retrace their steps. For men who claim to be "masters" for the purpose of being served would prefer physical suicide rather than acknowledge they had been laboring under a mistake. Both ancient and modern philosophers use the word knowledge as pertaining to education and information; it implies that God only gave knowledge to a privileged class of society—aristocracy. Now, the Bible claims that God gave knowledge to the entire human race, and they "did know" when their eyes were opened.

Socrates was too intelligent to teach his followers that God gave "Socrates' philosophy" to all the human race. Hence he denied the Bible and God's right to be so liberal with knowledge. He, doubtless, felt strong

enough with his powerful intellect, to at least outwit the "ignorant" masses of his time. With all his philosophical ability, he would have, no doubt, laughed at the idea of teaching the masses to read. He may have been a very humane man—that is, he felt charitable toward the masses in the same manner that he would not be unkind to an animal. But, judging from "great men" of a later period, he was possessed with the same feeling of selfishness that Jacob felt. All men of great ability are, no doubt, aware of it themselves; like Bonaparte, he felt himself to be a man of destiny—he was overwhelmed with the possibilities of art, and failed to see that God granted no special privileges to man for a selfish purpose. That the masses were subjects of learned men, was, no doubt, thought to be correct by Socrates; hence the traffic in human beings was considered perfectly correct by the Greeks, who are worshipped at the present day for their great learning, while their wickedness and great fall are considered accidents. If any one circumstance will unbalance a man's judgment, it is popular applause, or to feel that he is being followed. The Greeks must have felt their importance very much, for literature and great scholars were rare in those days.

We should try to overlook Jacob's mistakes, for his descendants became the most remarkable race on the globe. They were the first to recognize the universal character of all mankind; and while their conduct was subject to fierce criticism, they became the advance guard of civilization. They were the first people who had courage enough to declare their independence, and revolt in a body against the principle of oppression.

They should not be denied the credit for the good they did, because some of them became too important for their own interests. There were men among them, which the Bible attests, that had a better idea of the relation of God to man than men who try to cling to both the Bible and aristocracy. If the "scribe" among the Jews had never written anything more after writing: "No man can serve two masters," it was enough to immortalize him, besides being a credit to the race from which he sprung.

In looking back two thousand years, an impatient man might ask the same questions that were often propounded to Moses in substance: "Why is God so slow if he is leading us to the land of milk and honey?" to answer, that the reason was because even the grandchildren of Abraham—the personification of righteousness—were unjust toward each other, and every answer would suggest another query—"why?" To any person that can read, all the questions of—"why," are carefully answered in the Bible.

All well disposed people are, no doubt, anxious to know when strife is to cease, and when "peace and good will," will arrive, or when the people will be led to the promised land. The great advantage the people of this age have over the Israelites is the ability to read; and ancient history is as much the privilege of one person as any specific class of society. It answers the general question: "Why is God so slow?" Because it takes a good while for people to learn to read, and much longer than it would have taken if men like Socrates had not tried to monopolize the power of literature for their personal benefit.

The advent of oppression was the discovery of art, in like manner to a babe's discovery of his fist, and later, that he could appropriate little trifles lying around to satisfy an appetite which he had also discovered by his intellectual sense, that no book is able to teach. As he grew up to manhood and discovered the great power of art to develop natural conditions, he still had the same disposition to pick up things to satisfy his appetite. Do not ask anyone to explain "why God is so slow," unless you have some pet scheme which you are anxious to develop, when you will find plenty of men that will explain it to your satisfaction. On the other hand, if you have no other object than a real desire to learn "why God is so slow?" read the Bible yourself, and you have just as good a title to it as anyone who would endeavor to interpret it to you for their own benefit. What you are perfectly able to do yourself, would be entirely improper to ask anyone to do for you.

The relation of the Egyptians to the Israelites illustrated the relation of aristocracy to the plebian class, or the relation of society to the individual. Now, God deals direct with the individual, while society organizes for some specific advantage, and the principle advantage to be derived was the services of any ignorant people who had no knowledge of appropriating art to even defend themselves against oppression. Hence, the Egyptians being powerful in art, were very slow in being convinced that the Israelites meant "business." They were as much surprised as the slave-holders in the United States were when their slaves escaped them. We are not obliged to question the authenticity of history to obtain a clear understanding of the motive of

aristocracy. Schools of philosophy have contended with each other to a prodigious extent by the art of literature; but none have been able to disturb the preeminence of the Bible, while the motive is quite apparent to justify the oppression of men who are needed to till the soil. The Egyptians were completely outwitted by natural man. Even if Moses betrayed his Egyptian training, he did not betray his consciousness of what he believed to be right. No Egyptian bribe could turn him from his purpose. Words can always be found to dispute words, but none can be found to dispute the source of words successfully. A defender of aristocracy could claim that the migration of the Israelites depended upon an educated leader; but in this illustration of Moses being the leader of "God's chosen people," it should be observed, that he was severely punished for straying away from a perfect faith in the power of God. It could also be shown by the evidence of ex-slaves, that they were better cared for in bondage than when left to their own resources, and it is recorded of the Israelites, that they "murmured" their sufferings were greater in the wilderness than when in the bondage of the Egyptians. It merely proves how words can be played with. The "writing on the wall" is, the people are learning to read, and when they read, they will soon learn they are not subject to any human authority, in what they read, or how to understand what they read.

When the real condition of society is revealed to the reading people, it can well be hoped that the struggle for the right will be confined to literary effort, rather than a repetition of history. While the Bible counsels

“peace,” it also proclaims, that no man is a subject of another man, and even death is preferable to bondage.

The temporary success of a designing man will encourage him to cultivate his conceit until he develops into a tyrant. None but an equal or a cringing servant can reach him. He defies the teachings of the Bible, and has his conscience soothed by literal interpretation, that justifies his course. Nothing is more satisfactory to his mind than the apparent failure of the Israelites. The tyrant shouts for joy, and declares the Bible to be a mere romance, written by disappointed men in a spirit of revenge. He reasons from his own feelings, that whatever is spoken or written against him are failures, while to justify his conduct is to recognize the wisdom which he feels himself to be specially endowed with. His conceit sustains him, for he declares again, that it will require an educated man to teach the masses. He would also defend the action of the Egyptians, and denounce the mistakes of Moses, and add, that it should be preached to the toilers of the sod to serve their masters cheerfully, for it was the will of God for them to serve. This idea could be continued, but plenty of writings exist that show the great effort to give every passage in the Bible a favorable interpretation to satisfy the desire of man — his appetite.

It is suggested to the mind that is trying to express itself in this writing, that the very names of the Israelites betrayed their conceit — the common failing of man. Their names were simply horrible. They, no doubt, felt that it would add greatness to their personality in proportion to the magnitude of their names. The numerous wives they felt privileged to take, is

evidence that they were no better as a race than the Egyptians. It was the historians that showed wisdom, for they chronicled the wickedness of the Jews, in the spirit of God, in a clear recognition of universal manhood. The Israelites became selfish and aristocratic in sentiment, and demanded kings for rulers. The scribes and prophets, by the evidence of the Bible, respected the power of God in a fearless manner. The dissensions among the masses of the people caused their downfall. It was, no doubt, due to false teaching, for they were entirely dependent upon oral instruction, when a man's greatness was measured by the number of his followers.

The reverent character of the Bible at this day is not in the least dependent upon its historical accuracy, or the manner in which it was compiled. It is its general character that appeals to the individual reader, that makes the Bible the progressive instrument of the earth. It is verily the "word of God." The old heroes wrote better than they knew, for they had no idea of printing presses, or that the masses of the people at a later period would be able to read it.

There are, no doubt, multitudes of sincere teachers of the Bible; but there are also multitudes of false teachers that appeal to the incredulity of what is termed the ignorant masses. This confusion has enabled aristocracy to thrive, but the individual will continue to read it more and more, until the aristocracy of the earth will be obliged to submit to the human equality of thought at least. Besides, if the Bible and general history are to be respected, every intelligent man can scarcely fail to see how impossible it is for a select few to monopolize

a privilege continually, that is distinctly recorded as a universal inheritance.

CHAPTER III.

THE birth of Christ was the commencement of a new epoch of the greatest importance in the progress of civilization. The relation of this event to the continued resistance of aristocracy to anything progressive, is all this writing has to deal with. The Bible distinctly recognizes the source of all power, and human authority is entirely subordinate. It is irrelative to the subject to attempt even to explain phenomena, or answer the question, "why?" The mistakes of Moses; the ambiguity of the "Pharisee," or the scepticism of the "Sadducee" can be found in the Bible, and there is no "key" needed to open the book. It is the modern Pharisee and Sadducee that the thought herein expressed has to deal with.

The principle of growth is very slow, either from a natural or artificial standpoint. It explains the reason why great reforms are so slow in coming; but the student of history cannot but remark the steady growth of civilization. The ambitious man that desires to have the world know that it was due to his efforts, or to men that he particularly designates, is not at all pertinent to the fact that civilization is a vigorous plant, and continues to grow. If the individual would admit his own mistakes as readily as he can point out the mistakes of Moses, the growth of civilization would be more rapid.

The unit of thought that this writing is derived from, makes no claim to authority. It merely suggests that you read the Bible and find out for yourself. If you cannot read, you are in the same fix that the people were at the advent of Christ, for at that period the only method of informing the multitude was oral preaching. They had both false and true exhortations ; and it is the privilege of every unit of society to read history and judge for itself which was false or which was true. There is no recorded preaching of Christ or his disciples that reflected the conditions of the present time, that is, specifically, but the power of God has been demonstrated in accord with their teachings. The Roman aristocracy, or the dignitaries of Rome, were practically the rulers of Europe at the time of Christ. It is quite evident they had no conception of Christianity. They certainly had no respect for human life, and the masses that constituted the toiling people were considered inferior to a horse. A "Roman noble" would lament the loss of a horse more than he would the loss of a hundred of his slaves. There was no evidence of right that was superior to the power of the sword. The "rantings" of the Israelites were scarcely heard of, for the reason that all the written communications were performed by hand ; hence oral preaching was scarcely ever conveyed beyond the sound of a man's voice. The feelings of dignity and great importance were, no doubt, a characteristic of the Roman nobles. A man of the present time can realize of his self-knowledge how it feels to be elected to an official position. There has never been any word ever coined to express the actual feeling of dignity. It is only reflected by one's actions in the effort to hide it.

There is no historical evidence that the sense of existence has changed from that day to this. The individual knowledge of oneself is prior to any method of teaching that art ever suggested. Even if we can see more today than the Israelites could at the time of Christ, we must not forget that the power to see has never changed; and that power is from God. It would be well to study the Israelites just prior to the birth of Christ, from the reflection of our individual mind, for it is the silent thought that is the most difficult to understand.

Now, the Israelites were a disappointed people. Every child was, no doubt, taught orally of their glorious past, and how ambitious leaders and selfish kings had betrayed them until the common people were as miserable as when they were the bondsmen of Egypt. They had good reason to feel that they were as much Roman slaves as their ancestors were Egyptian. It is also reasonable that the faith in God was far greater in the silent minds than in the minds of their officials who were flattered by Roman nobles, and were more tyrannical even than foreigners.

Secret agents were, no doubt, employed by the Roman authorities, to mingle among the Israelites, and by such methods the hopes of the common people were carefully reported. All despotic rulers betray their fear of the people by the methods they employ to coerce them. The man who dared to exercise free speech, would be a man who realized fully that his life would be forfeited. A despot has no regard for human life, for he is entirely devoted to his personal protection and "absolute" authority. He hesitates at nothing that will add to his

prestige. Cringing courtiers are mere vassals in the presence of a despot. Such a man becomes so conscious of his own importance, that he will assume that he has a special privilege from God. He takes every opportunity to instill into the mind of his subjects the terrible vengeance at whatever displeases him.

Superstition of every character has been encouraged to keep the common people in subjection. While these efforts betray the fear of the despot who, doubtless, dreams at times of the vengeance of the people, it also has the effect among the people to give an appearance of submission. Liberty is one of the first conceptions of the mind, when the power to move the finger is first conveyed to the sense. It is self-knowledge that is prior to any form of education derived from books; we can be taught submission in unlimited variety, but the one little fact of the discovery by the unit of humanity that it can move the finger at will, teaches more than any one unit can teach another. No one is in debt to anyone except to God for the privilege of moving the finger at the command of the will, it is the fundamental principle of liberty. Every Israelite, however lowly, was in possession of that knowledge, while the very despot that endeavored to rule had no greater knowledge of strictly a fundamental character. He would, however, by virtue of his lofty position, endeavor to have all his subjects taught that all their privileges depended upon his will alone.

The coming of a Messiah was promised by the Holy men—men who had adhered with faith and trust in a dependence upon God. None but a true man can fully understand what a Holy man is. He is a man who

cannot be bought at any price. He has no selfish motive in what he teaches. It is impossible for a man to wear the features of holiness for a selfish purpose, without betraying himself to a man who is holy. Besides, it is often declared that the existence of a holy man was a myth. No man has a right to judge another; and to claim a disbelief in the existence of a holy man is a direct assertion that he, himself, will take a direct advantage of his fellow-man at the first opportunity. The man who continues to have faith in God is a holy man. He will grow wise by the mistakes he makes; but if he claims a special privilege to make mistakes, and commands a personal service from men he insists upon teaching, the man is a fraud.

Holy men were willing to receive with "joy and gladness" whatever Messiah God chose to send them; but men who felt their personal importance to be the equal of God, looked for a king that would lead the Israelites in a crusade against their enemies; but the advent of Christ was, "peace and good will toward all men."

The expectation of a king roused the Roman authorities, and when the birth of Christ was apparent by the great rejoicing of the people, Herod issued the infamous order for all male children under two years of age to be slain. The reference to this circumstance is merely to show how alarmed the Romans were, and how conceited a man can become to feel that his personal ability and knowledge of art could overcome the power of God.

The Israelites were disappointed in Christ because they were ambitious for personal glory and revenge. They failed to surrender to God's authority. They were willing to be the "chosen people" of the earth, but they

had the individual disposition to rule as the Romans did. They had no literature to study, and it would seem from the records that they had no use for Christ unless he could humble the Romans. The idea of a universal brotherhood of man, the very essence of Christ's teachings was evidently not appreciated by the Jews. It is not so strange when we consider their entire dependence upon oral teaching. Their desires for conquest were, doubtless, cultivated by ambitious exhorters. They were very impatient to realize their desires, and did not appreciate the importance of a perfect trust in God. They were anxious for evidence in accord with their desires. When it was preached to them that they were the "chosen people," they had no conception of any method except by the exercise of authority by means of the sword. If they had reasoned from their own history, which the holy men of Israel no doubt did, that men no sooner became possessed with authority than they became tyrants; and to merely exchange places with the Romans would not advance the cause of civilization, which was plainly the purpose of God as taught by Christ.

The dogma of natural depravity could not have been drawn from the teaching of Christ. He never rebuked men for their ignorance, for the thrusts of his teachings were mostly directed to men in authority; besides, it was the ignorant masses that shielded him from the wrath of Rome. The fact that Christ was always the defender of the oppressed has a more important bearing upon the dogma of "natural depravity." To hold to that opinion is very inconsistent with a complete acknowledgement of the power of God. It is anyone's

privilege to set up a man of straw and then knock him down. It cannot be disputed successfully, that all the records of Christ's teachings depended upon art for their transmission to posterity. It is plainly discernible at this day that the spirit of the Bible is from God, and man makes no headway in the effort to explain to a sceptical mind what the purpose of the Supreme Being was in permitting some specific passage of scripture to be embraced in the Bible. It is the privilege of the individual to read the Bible and answer his own questions, for the very purpose of this writing is to show the individual relation to specific authorities which are purely the production of art. That is, we would have had to depend upon oral transmission of the Scriptures but for the power of art. Surely one would not throw away a barrel of gold coins because one counterfeit piece is found among them.

The dogma of "natural depravity" was invented in all probability by the Roman authorities, for the purpose of justifying their oppression of beings in their own image. It is also embraced at the present time by all who claim a privilege to exist by the sweat of other peoples' brows. That man is susceptible or prone to depravity is evident enough without calling attention to it; but to say that an innocent babe is born depraved is the most profane use that language or the art of letters was ever put to. Yet, in the absence of this dogma no logical reason can be shown why any human being is privileged to assert authority over another. Upon this sandy dogma rests the class of society claiming to be privileged—aristocracy. Philosophers have become fastidious in the multitude of books that libraries are filled with, merely

to justify a class of society in their claim to being privileged. Yet God consults no human opinion in His method of governing the universe. The learned ability to improve literary methods is a great assistance to civilization. It not only serves as a method to record the ideas of illustrious men, but it enables the vast multitude of thinking men to study causes and effects by their individual mind. It also shows that God's methods are neither anticipated nor thwarted. It is, however, a revelation of the future to carefully consider the overthrow of human ambition in the past.

The persistent effort of men to cling to their prejudice is thoroughly illustrated in the Bible. A man may dispute the miracles and the resurrection, yet he cannot deny the possibilities of God. On the other hand, he can affirm a rigid belief in the miracles and betray his motive in asserting a supernatural condition that only a specific few are privileged to understand, for the purpose of teaching his own interpretation to men of less ability. No man can read the teachings of Christ without discovering that he is not dependent upon any other man to explain them to him. If his prejudice has been so cultivated that he is more ignorant than when he was born, he becomes a modern Esau; yet, even in that case, Christ distinctly teaches a method of regeneracy, for as long as there is life there is hope.

The scholars or learned men of the Roman empire were not so dull, after reading the writings of the Apostles, not to see that if individual man was to discover that he was only accountable to God, then kings and emperors would only be back numbers. It should be remembered that Christ taught distinctly, when the

Jews wanted to annoint him as the king of Israel, that God was the ruling power, and to Him only was man a subject.

Previous to the compiling of the Bible, which is recorded to be a period of three hundred years after the crucifixion, commentaries of the Apostles' writings were, no doubt, written in vast numbers.

It was, no doubt, soothing to the Roman dignitaries to class all other nations of the earth as barbarians. The writers of that period, no doubt, gained great favor with the Roman emperors by a system of flattery which is reflected at the present day. The profound philosophers were valuable as mysteries, and, no doubt, excited deep admiration by all persons who had no idea of what they meant. To anyone who can observe how easy it is to cajole the masses at the present day, it can well be imagined that it was much easier two thousand years ago. Hence the writings of the Apostles were laughed at, and made the subject of all manner of ridicule. Besides, evidence was not so carefully analyzed then as now. Dreams were related as establishing a positive proof of some mysterious occurrence, while an actual transaction would be proved by the incredulous to be a dream. It is not the purpose of this writing to charge the literary men of old with duplicity, but rather to call attention to what was undoubtedly a fact. It took more courage in those days for a man to express his individual thoughts than it does at the present day. The crucifixion of Christ was evidence enough to show the danger of daring to oppose the Roman empire in any way. It would appear as if Christ answered all the questions of "why" that could be reasonably asked.

Both the Romans and the Israelites showed how incredulous a man can be if questions are not answered satisfactorily to the one who asks them. A man seldom gets the good will of another by disputing him. There is plenty of recorded evidence that Christians even could not understand why God permitted the Roman empire to exist after displaying His power through Christ to perform miracles. It is a very logical query from a human standpoint ; but it is just as logical to question the principle of liberty or free will if the individual action was controlled from the outside, while the responsibility for the act remained inside.

Now, with two distinct principles of government, one spiritual and the other physical, it should be clear to a thoughtful mind, that it was just as possible for the Roman empire to exist in its wickedness as a nation, as for the individual. Without liberty there would be no possible necessity for the physical body.

The Roman empire was strictly a physical government, while Christ taught the infinite existence of spiritual government, that in comparison the Roman empire was a mere plaything. It would be a disrespect to the intelligence of the present age to call attention to passages of scripture that fully explain the relations of a physical government to the spiritual. Christ's teachings were to impress the power of God upon the individual mind ; hence it is quite probable that individuals existed in great numbers who fully believed in God and were willing to trust Him, but the disease upon society — the Roman empire — would require time to cure, in precisely the same manner as the physical disease of an individual.

The only error of the ancient writers who did not possess the courage of their convictions was, they tried to hide the disease by their literary ability. Besides, like authors, and even preachers of the present day, the heroes of old thought they enjoyed popularity more than they would if they had told the truth. It might be well to observe at this point that it is a very simple matter to tell the truth, compared to the immense ability required to hide it.

The unit of humanity was the one great feature of Christianity; it preserved the Scriptures for three hundred years, scattered among the people, and transmitted from father to son; and with all the physical force and mental ingenuity, the harmony existing between the early Christians could not be interrupted. The Roman empire's relation to society was precisely what the body is to the individual.

CHAPTER IV.

IN the silent hours of the darkness, man—the unit of humanity—communes with himself. It is the very spirit of “prayer.” He is tempted by some desire to gratify his ambition; he may want to do something that appears unjust toward some other man; he asks the advice of others, when he is referred to some man of great prominence, who explains the whole principle of aristocracy, and tries to convince him that inferior beings are mere wards (the modern word for slave.) He tries to convince him that an ignorant man's duty

is to be obedient to his superiors, who are privileged to profit by a condition of ignorance. He will show by an elaborate diagnosis of the brain that ignorance is a condition of depravity. He will quote Aristotle until a man would forget he was human. With such advice the man has yet to decide by his own silent meditation whether he will serve the "flesh or the spirit." He must decide whether he will be a subject, or a man, for his future depends upon it.

What the thoughts of the Roman emperor were after three hundred years of Christianity, one can only conjecture from reading history. It is certainly an individual privilege. At this day it is quite evident he was a mere unit of humanity, the same as we all are, and to anyone who might desire a more minute diagnosis of his disease, he will find it in histories to his heart's content. As a stroke of policy, no doubt, derived from the contemplations of his silent thoughts he adopted Christianity, it added nothing to the spirit of Christianity, but it was a great stride for civilization. He is entitled to that credit even if he was too ignorant to know what he was doing.

The best selections of the Scriptures were compiled into a body and the Bible was established. It is not at all pertinent to Christianity whether all the Scriptures were embodied or not, for the spirit was in it, but to express it in a strict literal sense. The Bible reflects the Holy Spirit, while the human labor in its production was strictly art. The law of Moses and the teaching of Christ were instilled into the mind of man; it did not depend upon literal writings or minute exactness. The teachings were as indestructible as the power of God.

It was the immutable transmission of "The Law" from Abraham through his line of descendants that made the Bible what it is—the very law of God. The diversity of language and literal methods of producing books are art, a medium of improvement by which the "word of God" may be conveyed to every unit of humanity.

Constantine will always be one of the great figures of civilization. If he adopted Christianity with a sincere motive, he deserves to be classed with Moses, and a follower of Christ. It is the privilege of any unit of humanity to read history and determine for himself. One unit at least has an opinion and will state it regardless of the opinion of any other. Now the principle of aristocracy, or a privileged class of society, was older than Moses. The migration of the Israelites was a distinct rebuke to the existence of a privileged society. They also became vain because they felt they were a privileged nation to impose upon all other nations, who were stigmatized as idolators and barbarians. The Jews were destroyed as a nation by their own conceit, and even Christ failed to convince them of their folly, for he preached universal salvation and the individual privilege to obtain it. Constantine as an individual availed himself of the privilege and for a brief moment he may have felt the "joy and gladness" of Christianity. As an emperor, however, he became one of the most prominent hypocrites that history records. He established all the worst propositions that Christianity has had to contend with to this day. He established Christian Aristocracy, "church and state," the "divine right of kings," the "survival of the fittest," "natural depravity" and besides a great many "stumbling blocks" that had the

effect to confound the learned, and encourage the human desire for self indulgence. He tried to set up a physical condition arrayed in magnificent garments and dedicated to the glory of God in the name of Christianity. It had a wonderful effect upon the subjects of Rome. It is easy to find worshippers of a temporal power. Christ explained it all in a simple manner, but after the advent of the Bible it was discovered by all the great philosophers, "that it required a vast amount of interpretation, and in no sense was it ever intended for distribution among the common people." Why, only a few people could read when the Bible was compiled. It was a reasonable conclusion that it was only intended for the clergy. (The benefit of clergy at the period of Constantine was bestowed upon all who could read). If a man had dared to suggest a mere prediction, at that time, of the present age, he would have been fed to wild beasts.

There is no question but that Constantine planted the seed of civilization when he compiled the Bible, but he had no idea of it, for his thoughts were entirely devoted to the glory of the Roman Empire. He could have justified himself by reasoning that he was the very "elect" to work the will of God.

The fact that the clergy were exempt from civil prosecution goes to show with what reverence a man was treated who could read. Every known condition of Nature was analyzed by philosophers to discover causation. The common desire of man to monopolize whatever he discovered is revealed in the intricate formulas of written language. No effort was made to simplify any system by which the toiling masses could obtain educa-

tion enough to even read the Bible. The tillers of the soil were considered mere cattle, and it was comparatively easy to justify temporal authority. Governments lost their earlier significance of protection, and became moral instructors. The slave class was taught orally that the "wrath of God" was to be feared, and only obedient servants could escape the terrible vengeance that was dealt out to all who were stubborn and resentful. In fact the most horrible pictures that art could suggest were shown to slaves in the effort to hold them in subjection. It was no doubt fully realized by the learned men that the slaves and the ignorant masses possessed the physical power of authority, while the more learned were in control of the spiritual power. In theory it could be made to appear as correct reasoning, but from a Christian standpoint it was entirely wrong. To read all theories that were devised to hide the "Truth" would exhaust the physical condition of man until he would become a bodily wreck.

Theories and commentaries of the Bible were established for the sole purpose of justifying the principle of slavery. Such laborious exertions would never have been performed for the mere conversion of "ignorant man," when the fact was so apparent that he was needed to perform the necessary toil to maintain a condition of luxury, and the most wanton vice that the desire of man could crave.

The science of logic was extensively studied by the prominent Greeks and Romans, and no method was more successful than to build a theoretic structure in accord with the physical desire, and afterward concoct a foundation of sufficient strength to sustain it. Then by

reasoning from the premise the desired conclusion could be logically reached. It took immense talent to so analyze a lie that it could be converted into a truth. But the "great heroes of learning" in the early days of the Bible became intellectual giants from a laborious exercise of their minds, to establish a permanent aristocracy. Constantine and his advisers (the clergy who could read) were the first to suggest a systematic condition of politics to secure greater stability of a temporal power. While these ideas are pure conjecture of a single mind, ancient histories are the literal authorities of such thoughts. It is very important in the consideration of these immediate ideas to give them careful attention, for they are the central features of this whole writing, and are to some extent a premonition of what is to come.

There are two very distinct powers of a governing character, one is spiritual and the other is temporal, or if you prefer other words, the former is from God, the latter is derived from art, the privilege of man. There are a great number of words that practically express the same ideas, such as right and wrong, light and darkness, Nature and art ; in fact there seems to be a positive and negative character to all words.

The council at Nice was the most important political gathering that has ever taken place on earth. Its main object was to attempt, at least, to harmonize spiritual and temporal conditions. The most ignorant Christian, even if he could not read, could have told them they were trying to accomplish something that was impossible. But the power of politics was embraced with joy, and regardless of the intellectual giants that composed that council, not one dared, even if he had a clear conviction

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of a spiritual government, to assert its individual character, and in no sense a dependent upon politics.

The Bible clearly demonstrates the difference between the spiritual and a temporal government, but man's desire is his first consideration. The prevailing desire of the council of Nice was to preserve and perpetuate the Roman Empire. Hence the principle of politics was inaugurated as the most powerful agent to compete with the power of God. They had discovered a method to sugar-coat a lie so a man could swallow it without its affecting the conscience.

The universal character of religion was a dense mystery to the clergy of that day, for a man had no idea it existed in the wildest savage. While it may have been recognized by many of the scholars and philosophers of the day that civilization was the end in view, it was the Roman Empire that was considered the means to such an end.

The teachings of Christ and the persistent preaching of his followers was more feared than the "wrath of God." The great mass of the people had received Christianity in a traditional manner in the absence of the ability to read, and the very limited means of literal records. It was the existence of sacred script that disturbed the power of Rome; they no doubt became extensively copied and also quoted by Roman scholars. It was impossible to destroy them, for anything of a written character would be hidden by the most ignorant, and worshipped as something sacred.

The compiling of the Bible to preserve a temporal power was undoubtedly the motive of Constantine, and the political council of Nice, to decide what script should

be embodied ; it was planting a seed for civilization that none of them dreamed they were doing. It was intended to preserve the Bible in such a manner that none but the highest officials could more than look at the cover. The effort was as futile as to try to preserve a spark of fire in a powder magazine. The absurdity of a temporal power seeking to exercise an authority over the spiritual power, must be apparent to any sincere logician. There are thousands of circumstances, that history records, that are available to any who are interested in the study of the early struggle of Christianity. Present conditions are the best possible evidence that sincere Christians were numerous in the early days, even among those who were unable to read. The principle of tradition was just as reliable as written records, and the purity of the Bible was better guarded than any temporal jurisdiction that the power of Rome could exert over it, but the compiling of it established a nucleus, from which future publications were possible. Hence the Roman empire was made an instrument of the growth of civilization that it was profoundly ignorant of at the time of the compiling of the Scriptures.

The relation of the Catholic Church to the Bible was entirely subordinate to the Roman empire, but in a spiritual sense the Church was a consistent defender of Christianity. Whatever corruption may have existed among the clergy, or whatever may be charged to its numerous Popes in their personal habits, the Church has always maintained its integrity in the most essential features of Christianity. Its various tenets and forms that have been adopted are more chargeable to the necessity of adhering to whatever temporal power they were

subject to. If the Church has been diplomatic as a body it has never receded from the essential features of Christianity. In practice and precept it has recognized the brotherhood of man to such an extent that even the most depraved robber or highwayman would hesitate at the mere sight of the cross. The Church may even affiliate with aristocratic society, it will also affiliate with devotion and kindness among the lowest toilers of the earth.

This writing is too general to admit of specific explanation, or answer all the "whys" that could undoubtedly be conjectured. It is not the accuser of any one in his personal right of opinion or private privilege to judge himself. Even the most rigid aristocrat may be a consistent Christian in his personal conduct, while the system, as a class of society, may be deteriorating by reason of its ungodliness as a whole.

Forms of action are human, and consequently art. The Catholic Church adopts forms to make its spiritual character more apparent to people who are not able to read. It is common for an educated person to be governed by a prejudice before he will take the trouble to reason upon a subject of vital importance to himself. What ever may be said against the Catholic Church, it was more considerate of the plebian class of society than any other society in the early days that claimed to be Christian, and that alone speaks volumes in favor of the spirit of the Church.

The Church is not responsible for the ambition of the Roman emperors or their influence upon Church officials. Rome tried to use the Church for the same reason that it compiled the Bible—for the glory of the empire and

its desire for conquest. Hence what is often charged to the Church was due to the Empire. The Church may have become dormant from the corruption of its officials, but it always preserved Christian spirit enough to spring into life again.

It must occur to the thoughtful mind when reading the Bible, to notice how simple the teaching of Christianity really is, but after the temporal power of Rome undertook to direct the channels of Christ's teachings, it was for the purpose of conquest and the cultivation of warriors and great statesmen. The policy of the statesmen of Rome, after becoming astute politicians, was to awe their enemies and frighten their subjects. It was purely a political game for the benefit of the politicians entirely. If the Church became too spiritual, it was soon made secular in its adoption of forms and methods of dazzling the "world" by introducing the emissaries of the Empire. Ignorant people were sooner captivated by show than to imitate the workings of Christ.

The method of teaching Christianity needs more than a passing attention. It was wholly conducted upon political lines, to preserve two extreme conditions—a privileged class of society, and natural depravity—such premises were absolutely necessary to justify in a logical manner the claim of governments to the right of authority, and privilege to command all men belonging to an established government, who were called subjects. The principle of education was just beginning to make learned men look pale and wear a serious expression on their features. What were they afraid of? They were afraid of the people if too many were taught to read, because if too many should read the Bible it would be-

come common, when the toilers of the earth would discover they were compelled to give the cream of their product to their masters and be thankful for the privilege of receiving enough to keep soul and body together. It would have been simple for early teachers to have taught the Bible directly from the actual text, or used authenticated copies, which could be compared with the original. That may have been considered by the political council and declared impractical, by reason of the danger of making the laboring class uneasy and negligent of their duty toward their masters.

The Catechism was so arranged as to teach slaves frugality, industrious habits, and especially obedience to their masters; all in fear of the wrath of God. It was served in the name of Christianity, with an obvious purpose of obliterating all traditional stories from the East of Christ's teachings and a just God. The Empire held the "Holy Bible" in such sacred reverence that none but the very "elect" could examine it except in the presence of a strong guard. It enabled the clergy, who were mere subordinates to the Empire, to pronounce all the promiscuous writings that were quoted as scripture to be counterfeit.

It was no doubt discovered at a very early period that a person could be taught at the will of the teacher. It no doubt gave rise to a sincere belief in the minds of men who had been previously taught to obey others, in accord with their official position; also that temporal powers were guided by the will of God, for the simple reason that they existed. Such reasoning, however, could be soon exploded by the mere comparison of historic periods. But when it is observed that all teach-

ing was of an oral character, from a Catechism especially prepared by men who were more devoted to being served according to their desires than any regard for the servant, it can be seen that God was not responsible.

The very Catechism may have been an instrument in the growth of civilization, for no teacher is responsible for what he teaches except as it relates to a motive.

Coercion or undue influence toward a subject at the time of the Roman Empire would not be an offence of the magnitude it would be at the present day. Of course, the very elite that formed the nucleus of future aristocracy had special training, it merely shows a motive of selfishness that a teacher of any remarkable degree of learning could not have been ignorant of.

Men who would use their entire intellectual ability to justify any method of obtaining the necessities of life without performing menial labor, could make no reasonable claim to having any anxiety of what became of the poor laborer after he became worn out with hard work. The day is coming when the real producers of the necessities of life will demand an explanation of these old historical events, and if the aristocracy of the present day has been purified, so they can justify themselves in living upon the toil of their fellowmen, they will, no doubt, have an opportunity to do it.

How can aristocracy continue to disguise its own wickedness when the real producers can read the daily papers, is the problem for modern philosophers to solve. No man can disguise the fact, to his own mind, but that aristocracy depends upon ignorance and the dogma of natural depravity. It is a reasonable supposition to infer that laborers would be perfectly willing to reform if they

could be relieved of the necessity of earning their own living. The Roman Empire had an easy task to hide the Bible from the laborers who couldn't read. It will be vastly different in the modern age to suppress the liberal circulation of literal intelligence. The day is past. Yes! the people can be taught most anything, except how to get a living honestly without earning it.

This writing is not designed to be a mass of charges without suggesting any remedy. The remedy will follow fully as massive as the charges, and in the same Christian spirit.

CHAPTER V.

THE Crusades were remarkable features of the growth of civilization. It was rebellion against society in the name of Christianity. They were no doubt inaugurated from a strong conviction of spiritual duty, but the ways of God in His influence upon society, can only be appreciated by the individual mind in a careful study of history with as little prejudice as possible. Prejudice is a muffler to the conscience, it is one of the most artful products of art. In the garden of Nature there is no such plant, but it thrives in the garden of art, for God trusted man with his liberty and bestowed a universal privilege on all mankind to plant whatever he liked in the garden of art. Every human creature that is born, not only possesses the birthright but he knows it himself, for the law was transmitted direct from God to the individual mind.

The very first impression the mind receives is the discovery of liberty. But from a human standpoint of reasoning God could not have been so unreasonable as to give a child the knowledge of liberty without some conditions. The parent is responsible until the senses are sufficiently developed to perceive the natural danger signals that are more intricate to learn than the first throb of liberty, but nevertheless the spirit of liberty is the all abiding sense of existence as long as body and soul remain in unison.

The principle of liberty was not only preached by Paul, but he lived and died for the principle. It is being better understood as people shed the muffler of prejudice from their conscience. No one could fully analyze the condition of prejudice without having had an experience to enlighten him. It is transmitted from parent to child, and the very worst feature of a prejudice is, the person who possessed it never knew he had it until he got rid of it.

The man who thinks he has no liberty because he cannot command others to obey him should reason with himself, for nobody is authorized to advise him, and if he hasn't courage enough to defend a condition—liberty—that didn't cost him anything, why, he has the same privilege that Esau had, to sell out ; but he should never grumble unless he can show good cause, of which there are only two, disease and deception. If the first, a doctor can pull him together again and he will have a new start on a sound basis. If he was deceived, and the government to whom he is credited is too politically engaged to attend to him, his only chance to get together again is to seek a good friend, if he can find one. If he falls among

thieves, God only will determine whether to trust him with liberty again or not.

It is perfectly idle to contend about the principle of liberty in this enlightened age when the teaching and life of Paul can be found in the Bible, a book that needs no interpreter. Paul also shows how prejudiced he was before he changed his name. A little illustration may enable a very dull mind to catch this idea :

Before matches were invented it was quite common to borrow fire, but when the borrower discovered that the fire would go out unless he had fuel also, the lender would draw the lines when asked for fuel to keep the fire going. This is analogous to a man finding himself the possessor of a physical body with light enough to see himself (a borrowed soul) and then demand fuel to keep his light going or he would make it pretty lively. Provisos and a multitude of circumstances could be considered when the relation of individual liberty to society is concerned. What was pertinent to the situation at the time of the Roman Empire is embraced in history. The Empire claimed a right to regulate the spiritual liberty of man by virtue of their temporal or physical power. Persecutions aroused the spiritual liberty of the humblest subject, for every man who could walk knew that privilege was not derived from the Roman Empire. They knew they were furnishing the very fuel of existence to their task masters. But in their primitive condition, they acted in accord with what knowledge of art they had. The spirit of revenge and vengeance was all they were able to comprehend. Fanatical leaders were no doubt numerous, who were familiar with the teachings of Christ.

Man is rewarded according to his sincerity, whether his light goes out in the innocence of childhood or at a good old age. The price of life is death, so far as words go, but there is no death in a spiritual sense. We have nothing but our senses to protect our physical bodies, whether in war or peace. If a man is displeased and angry because he was given a light without his individual permission, there is plenty of evidence that he has the liberty to extinguish it. There is every evidence in ancient history that the Romans were well satisfied with their borrowed lights ; so well satisfied in fact that they tried to extinguish all the lights that refused to submit to their authority.

The question, why God permits war, could be answered by asking, why does He permit anything ? The cause of war is the struggle between Nature and Art. Nature protects the individual who acts upon the defensive. while Art, the aggressor, is the instrument of Society. Both are subject to the power of God, but being contingencies to the growth of civilization the struggle becomes a necessity in the absence of a trust in the power of God. Christianity, pure and simple, teaches that a trust in God will remove all strife and war from the face of the earth. Speaking figuratively, God points to the productiveness of the earth through the vision of the mind, and tries to convince individual man that he can be happy and privileged to choose his own associates, make his own selection of locality, not previously occupied, and form whatever kind of government he chooses for a protective purpose. Show your neighbors, by your treatment of them, just how you would like to be treated. The trifling condition for all this happiness, with peace

and plenty, is merely to trust the Giver. You can analyze the entire fabric of Nature for purposes of improvement, but you will find no flaw in the compact between God and man.

Society discovered the principle of Art and the wonderful possibilities of developing the rugged condition of the earth. Society became so enthused that it desired above all things to have the discovery patented, but in the absence of any method of communicating with God as a society, they proceeded to resolve themselves into a privileged society. They also became thoroughly convinced that the little toy—Art—was for their special benefit. They were still more convinced on discovering that it enabled them to conquer with ease large bodies of human beings living in a primitive state, of the same order as the Roman ancestry. Hence, slavery, aristocracy and war became correlative. Human beings were so plenty in warm latitudes that it never gave aristocracy any concern for the welfare of the slaves. They were forced to serve in whatever form that was desired by their human masters, even in war they were forced to fight each other, when owned by different masters, who had discovered that Art was a two-edged sword. Philosophers of the day discovered anything that was a convenience to the aristocracy about slaves, they were “naturally depraved, savages, barbarians and infidel.” The children of the masters were carefully guarded for fear they would become contaminated with “savage” habits.

The right of defense is as much inborn as the sense of sight; even if it is classed “animal instinct,” it is no less the privilege of a human being than an animal.

If slaves were willing to be tramped upon and whipped like cattle without so much as a murmur, a rebellion would be impossible, but a tyrant of a master reflects the injustice of slavery by his fear of revolt. Aristocracy is just as dependent upon slaves or subjects to command, as fire is upon fuel.

The Crusades were a protest against the tyranny of Rome, for the light of Christianity would not go out, even after the political effort of the Roman authorities, who were supposed to have locked up the Bible and practically destroyed its effect upon Roman subjects. It is the reflection upon aristocratic government that made the Crusades very significant. It was purely fanatical to attempt to capture Palestine, for it would have accomplished nothing in the interest of Christianity; it would merely establish another aristocracy. For had the fanatical leaders of the Crusades studied the cause of the fall of Israel, they must have seen that the wheels of civilization never turn backward. The movement had the effect to spread the Scriptures, both in the script and oral form; in that particular it had more effect upon the spread of Christianity than the reinstating of the Israelites. There were no doubt sincere Christians among all classes of the Romans, but the relation of the Scriptures to a temporal government was not appreciated, by reason of the Roman interpretation, which was, that only men who could read were privileged to explain what the Bible really meant. Nothing but actual experience would teach the fallacy of such a theory. There were no doubt learned men who sincerely believed, like Socrates, that men who could read had a just claim to being a privileged class. Hence, it was

the education derived from experience that was revealing the power of God, and the brightest lights of intelligence had no conception of what the future would unfold. A theory is a supposition from which the science of theology had its birth, and the craving demand of society to feel themselves to be a privileged class as the very elect of God, gave an immense field for men who could read and write. It was no doubt a source of great profit.

Sectarianism was the natural result from scholars who vied with each other to excel and arrive at some permanent conclusions that would establish an everlasting doctrine. It also had another effect that nothing but war would settle. Men were so ambitious of becoming leaders that their desires predominated over their judgment. The idea derived from the political intrigues formulated at the Council of Nice, made it appear that Christianity depended upon teaching. Multitudes of men were perfectly willing to imitate the disciples, and even make an attempt to emulate Christ, for the apparent purpose of attracting a following. Hence sects of various denominations were privately established. They served the purpose of God as a medium of agitation; for if the individual could not see, by reason of the political dust thrown in his eyes, how simple it was to become a Christian, there was no alternative but to fight and kick until he could free his natural eyes from the artificial mist. It was profitable to leaders and attractive to followers; hence religion was treated as a commercial affair. The fact that only one method was right was a reasonable proof that all were wrong. Still as an agitation of the subject they were all right. God's power being the fundamental principle of righteousness, it is possible to see

that even the apparent effort of obstructing a cause would often be the very means by which it would be brought to light. Hence the people were clamorous for war, which was the product of their unwillingness to trust God. The Israelites were clamorous for kings because they became divided into sects from the exhortations of ambitious leaders, even after God had shown them plainly that a trust in Him would make kings unnecessary. The man who believes in "natural depravity" accepts the necessity of moral training, for even a theoretic structure must have a foundation to rest upon. Hence in exhorting a multitude the desires of a man must be appealed to as an attraction. The motive of the teacher is scarcely considered, but it is far more important than the mere gratification of a physical desire. A man would starve to death if he was told he must first be educated to a chemical knowledge of whatever food he desired to eat. Even Christ could do no more than warn man against the duplicity of his own brother. The Bible teaches directly to trust no man to lead the way to God, for every human being has all the necessary knowledge to serve God. Plenty of information can be found in the Bible to prove this assertion. It is not theory or theology—it is a fact derived from the experience of an individual mind. The danger to society in the producing of such an individual privilege is confounded with the danger to aristocracy or a privileged class, which uses the general term "Society" as applying strictly to themselves.

The Roman Empire, supported by the clergy as a body, who were coerced into the support of the Empire, were determined to control the education of every

character in the interest of aristocracy, (incidentally the Roman Empire.) The fact that the Church out-lived the Roman Empire is proof sufficient that many of the individual clergy had more trust in God than they did in the Empire. With all the artificial wisdom of the Empire, their only success was in consuming themselves with trying to put out a fire by turning oil upon it. The Crusades and Religious Wars were naturally the result of the effort of Rome to monopolize every growth of civilization and make the toilers of the earth subjects of their power.

Technical education was extremely exclusive and of a very private character; it was only considered for purposes of State or Church—both being practically one during the period of the Roman Empire. Hence, it was moral teaching only that was in any way public. Such teaching was more to cultivate the mind to a strict obedience to the Church than to enlighten the people upon their duty toward God. The people were taught that salvation, (pure water, as free as sunlight), could only be had by the intervention of the Church. While this method of teaching may have been in accord with minds previously prejudiced, it was in line with the growth of civilization. The most devout Christian cannot be expected to act in advance of his knowledge; thus it is with no purpose to cast a reflection upon any teacher of morality in regard to his sincerity. It is the reflection of ancient aristocracy upon the present that this writing is concerned with. It is the individual privilege to determine whether he is serving God or man, and he has got the Bible to prove it. The Romans believed they had a right to imprison, or even execute a subject for refusing

to believe what the Church taught. The relation of aristocracy to general society was determined by the politicians of Rome. They introduced both politics and public education into the world.

We have great interest in the virtue of the parent, but no use for the vice. People speak vaguely of society as representing an exclusive class, also the term education is used in like manner; it implies one person is educated while another is ignorant. These purely formal expressions are the inheritance from Rome, for while the Romans committed national suicide they left all their old "toggerie" to posterity.

A man who demands an obedience must first prove his authority before such authority can be considered as logical. The Church claimed its ethical knowledge from God by reason of a more cultivated knowledge of everything pertaining to life or sociology. Its authority to command obedience to whatever was taught was derived from the Roman Empire, thus it became law of an artful character, it was so positively asserted that the entire human race were as children to a parent; it mattered not whether the children were Roman or aboriginal. The Catholic Church, as the universal Church, covers the entire earth sentimentally, but authoritatively only where a temporal government furnishes protection. Hence, the Catholic Church regardless of the errors of its many officials enjoys a position of consistency that no other church can possibly obtain. As a Church it gives no recognition to a privileged class of society; the high and low are treated in like manner to the treatment that Christ showed to all mankind. The relation of the Catholic Church to temporal

governments will be carefully considered later.

Education is embraced in the two conditions of life—Nature and Art—it is either natural or artificial. It is artificial to serve a human purpose, it is natural to serve the purpose of God. Nature is the model of Art, as Christ is the model for man, and war will cease when Art is confined to its own domain, and man realizes that Nature's method of teaching is by individual experience, while Art depends wholly upon human theories. Art can educate in the field of Art, but Nature is strictly the agent of God. The effort to teach Nature the science of Art will never be a success. War will continue until the people are willing to admit that man is born of God and made wicked by Art to serve aristocracy.

CHAPTER VI.

THE "Reformation" was an event of great importance to civilization. It was an intelligent attempt to clear the mist of Art from the natural vision of humanity. It covered the pages of history with blood, for religious wars and individual persecutions were entered into on a scale that no previous period had experienced. It was the same contention in a different form as the Israelites had against the power of God. Nothing but experience could suggest a method to remove the dust of prejudice from the eyes of men who may have been sincere; but viewed from the present time by perhaps a prejudiced vision also, the individual

motive of Luther may be unjustly criticized. If art in the hand of man obstructs the natural vision of another man so that his sight is impaired from inability to remove the obstruction, the responsibility rests with the man who throws the dust. Hence it is from the individual only with a perfect trust in God's power that he can detect a motive in another. Even then it does not imply the right of judgment at the exclusion of being judged. When a man assumes infallible judgment he is in rebellion against God, for Christ even did not presume to be God. The personal motive of Luther can be left to his own conscience, while the effect of the "Reformation" upon aristocratic society is the main feature to be considered.

At no period that history records were the people claiming to be "the society" more devoted to opulence and luxury than the Roman Empire at the zenith of its power. The great prosperity was due to conquest and the toil of slaves. The aristocracy had no claim to such a privilege of authority except from intellectual superiority. "Society" became too indolent to take any concern about causes and effects. The Church was supported by the State, and had entire charge of the spiritual welfare of society, while the slaves supplied the physical needs. All that the favored people had to do was to seek mere wanton enjoyment. They were almost entirely exempt from prosecution, for civil law was directed more against the slaves and tradesmen than indolent society. Intrigue against the State, however, was no respecter of persons; but a government that recognized aristocracy to the extent of permitting its adherents a licentiousness that satisfied every desire, had

little to fear from the privileged class. It was practically the governing class, and individually considered, they were too indolent to engage in conspiracy. The Church officials were too thankful for the luxury of life to any more than learn the formalities of religion which were embraced in very solemn display. That indolence will breed contempt was fully illustrated in Roman society, and also shared by the Church officials. This did not change the spiritual character of the Church, for wickedness was entirely confined to its human character. It led to the sale of "indulgences," to the mutual gratification of beings who had previously bargained their souls to Satan on the one hand, and consoled by Church officials that reserved seats could be obtained in heaven in proportion to the amount of money paid for them. Wantonness was the natural result of an exclusive privilege of which the Church was in no sense responsible. Luther's courage of conviction was a reasonable conclusion that individual man clung to the spiritual condition of both the Bible and the Church. The fear of physical danger no doubt deterred many from proclaiming their individual convictions. Hence Luther became one of the heroes of civilization, even if he did not fully realize the correct relation of the individual to society. His action reflected the wisdom of God, when the Israelites persisted in preferring to be ruled by kings, because their faith was subordinate to their fear.

Moral suasion had very little effect in the presence of so much licentiousness in high places. Luther could well be forgiven for adhering to the dogma of "natural depravity," for it could well be believed that even Satan was surprised at the success of his own influence.

What is termed "the wrath of God" would seem to be a mere figure of speech from a standpoint of human observation. It is very unreasonable, however, to think that it was even possible for God to get angry, or that Satan had the power to overrule him. If the miracles were viewed as an illustration of the power of God rather than to accept the interpretation of Satan that they were supernatural events, it would have cleared the theological atmosphere even in the time of Luther. The cunning of Satan was never better displayed than at the Council of Nice when he suggested a political method to overcome the growing influence of Christ (for all temporal powers have feared the populace more than they feared God.) It could never have occurred to the shrewdest politician without the suggestion from Satan to arrange a method of human agency between God and Nature. The Synagogue and the Church were identical in their relation to a temporal power. While Christ condemned the former, Satan suggested a method by which the Church could embrace the scriptures and elect itself by the temporal protection of the state, to be a supernatural power to reclaim the entire human race from a condition of depravity to be previously proclaimed.

It was no doubt a great comfort to people who had cultivated their wicked desires, to be taught by the Church that wickedness was a natural condition permitted on earth but denied in Heaven, an imaginary place where the Church had exclusive jurisdiction by reason of a treaty entered into with Satan in the first part and any temporal power in the second part.

To make the treaty impressive, the power of the Church was illustrated by burning "heretics" at the stake

and claiming it to be the will of God by reason of the power of the Church to do it. Luther no doubt thought deeply about these horrible conditions, and like Christ before him and many a true man since, was willing to risk his life in the attempt at least to improve the general condition of mankind.

The light of experience was very dim at the time of Luther, for regardless of the claims of prophets or prophecies, experience is the only proof that is absolutely convincing, and when it is considered that men who had even listened to Christ were willing to assist at the crucifixion, the fallibility of Luther must be apparent. The fact that the Church maintained its identity through all the vicissitudes of the Empire is the best proof of its spiritual character, for while the invasion from the North destroyed the physical power of Rome, the spiritual character of the Church preserved it from a common destruction with its progenitor. The indestructible character of both fire and spirit was fully illustrated in the destruction of the Roman Empire and its wanton aristocracy; both starved to death by a dependence upon artificial protection. The conqueror was powerless to destroy either fire or spirit; it could destroy all the magnificence of the Church and even the Bible that the Empire had so jealously guarded, but the spirit ingrafted in the human mind was indestructible. Art only was destroyed with every vestige of Roman aristocracy. The people who had lived in indolence from the toil of slaves lost all their "privileges," and were compelled to serve the conquerors themselves.

The conquerors were physical superiors, but intellectual inferiors. They had the same human appetite, and

like the Israelites, no sooner were they elevated to power than they imitated all the wanton indolence of Roman society. Experience was a dear teacher, but it was no doubt recognized by many thoughtful scholars at the time, that the power of God was not to be trifled with. The sense of fear is a natural privilege, and for a man to jeopardize his life or ruthlessly throw it away as a mere sacrifice to the "pleasure of God" is an act of wanton fanaticism. There is no greater evidence of the disease of a man than for him to exhibit his faith in God by defying the wrath of man. The Bible does not teach any such duty. In fact it is not faith or trust in God to expect His protection because a man feels that his physical life is devoted to God's service. One of the most difficult conditions that a thoughtful mind has to contend with is to determine why God permits a good man to be persecuted. It is a condition that individual man only is accountable for direct to God, from whence he received the privilege; a condition that no other unit of humanity has the least authority over. If a man deliberately sacrifices his life in the effort to serve God it is the motive alone that determines the righteousness of the act. Man cannot be accountable to man after physical life has ceased. The Bible teaches this principle distinctly, but thousands of interpretations have been deduced from the Bible to justify the ambition of a leader, and the term, "a leader of men" applied to a man is frequently used. It is a very important feature of this writing, for scarcely a prejudice (disease) exists in spiritual affairs that cannot be directly traced to some "leader of men."

Yes! society would be a motley crowd, fighting like

wild animals to find the best pastures to graze in, but for a leader. Even brutes are guided by a leader, hence human society is dependent upon a leader, while the units of humanity depend upon oral methods of intellectual commerce. The leader, however, is responsible to God for his motive, and sooner or later has to render his account. A leader is also judged by his followers, who will not be deceived continually. The disposition of men to grow applies to evil as well as good; thus a man who is first a simple guide grows to be a leader. If he has self control to avoid conceit he will lead for the general benefit of all, but if he begins to feel that he has special privileges from God he elects himself to be a master, when he not only leads but commands obedience, which practically changes his followers to a condition of subjects. He feels so satisfied that God has chosen him to be a great man that he becomes a tyrant, and his subjects are compelled to be slaves, because they have no conception of how to prevent it.

The downfall of the Roman Empire did not destroy the disposition of society to lead an indolent life and claim a privilege to own slaves and command them like cattle, for physical requirements demand physical labor. Therefore as a matter of policy, the Church conformed to a physical condition it was powerless to prevent. The persecutions at the command of the Church were a matter of policy to protect the indolent character of society; it was a mutual agreement between the Church and society, for neither could tolerate any interference by the ignorant masses. Whatever theories might be advanced by scholars with honest convictions that would enlighten the slaves, would immediately be condemned.

Nothing could be taught but obedience to the Church ; for to teach that every unit of humanity was only accountable to God direct would not only destroy the profit of the Church, but it would make the slaves indifferent to earning more than enough to support themselves. Aristocracy is just as dependent upon ignorance for existence as a tree is upon its roots, and to reverse the conditions, the roots are not dependent for they will sprout again after the tree is cut down.

A desire is always the father of the method to gratify the desire. Hence, all the great philosophers in ancient times were diligently employed to counteract the teaching of Christ, for it distinctly denied the right of a privileged class of society. It could only exist therefore by the most ingenious efforts of the greatest scholars. The Church endeavored to form a huge intelligent "trust" that would monopolize education, both moral and secular, for the sole purpose of protecting an indolent class of society. The enmity felt toward Luther for daring to oppose the authority of the Church was intense. Men who were profiting by the deceit of the Church would have no doubt killed Luther at sight, which shows plainly how desperate a man can become when his pet desires are obstructed. It does not follow, however, that he was the only man that had discovered the duplicity of those who controlled the Church.

Bravado is a disease, called foolishness, for fear always reflects an intellectual conception of danger. It was Luther's privilege to say for himself whether he felt an immunity from the wrath of man, in his effort to serve God as a benefactor of mankind. If he felt that God was particularly preserving him from physical danger,

he was less brave than those who retained their convictions in silence, with an intelligent comprehension of fear.

The individual character of religion may or may not have been understood by Luther. He may have felt, as no doubt many do now, that it is a divine command to the unit of humanity to declare its convictions openly. The influence of the Church must be taken into account to arrive at a just conclusion of a religious feature so important to the individual. While the individual has no consistent right to condemn the teaching of religious or spiritual obligations, a man would have just cause to condemn any method of teaching that would declare against his privilege to determine for himself what his spiritual obligations were.

Luther was surrounded with conditions that blinded his judgment, regardless of his sincerity to serve God for the benefit of mankind. He was no doubt thoroughly convinced that some intervening assistance was necessary to the salvation of a man's soul. It is not strange when it is realized that he was a victim himself of the political effort the Church was making to justify the custom of commanding slaves to supply the physical requirements of man. A man in his time could well ask, why a privileged society was permitted to have so much power. The very wickedness that the Church and aristocracy displayed was no doubt convincing that they did not exist for ornament. Some return at least should be recognized as due to the toiling masses for supplying the physical needs of aristocracy, and after the dogma of "natural depravity" it reasonably followed that spiritual comfort at least should be taught them.

God's ways are mysterious, so far as the future is concerned, and Luther had little to guide him except, no doubt, a sincere faith in God's power. It would seem that Luther's idea was to reform the human officials of the Church, for he was Catholic so far as a church was concerned. He was too intelligent to think that two churches could exist in peace, when each laid claim to being "the Church;" besides, no consistent man can show that two objects can occupy the same space. In theory of course there can be a thousand distinct doctrines, all claiming to be the only right one. Luther did not seek to establish another church, he would just as soon have tried to create another planet. He knew that the officials of the Church conspired with the officials of society to consort with wickedness. It no doubt distressed him to such an extent that he felt it to be a Christian duty to denounce the social practices of the times. He was not ignorant of the fate of Christ and the Apostles, but he chose between the wrath of man and a conviction of the power of God. He practically demonstrated the individual character of religion, but having no conception of the possibility of universal humanity learning to read, he preached the gospel according to the light he had. Luther preached religion and faith in God, but society could only be reached by the growth of civilization. Hence, Luther by his individual faith in God planted better than he knew, for while wars and persecutions seemed to be aggravated by his example, civilization took a great leap.

It is a rare exception that an indolent or wanton individual ever reforms, but when society is considered, there is no evidence in history that society, claiming to

be a privileged class, ever reformed. Such society is always destroyed as a body by "reaping what they sowed."

The Bible can be interpreted to soothe a man's conscience when he becomes so prejudiced that he cannot sacrifice his physical desires. Man has plenty of time to serve God of his own free will, and also plenty of warning, but there is no escape from His power. Indolent society had no interest in the growth of civilization. The people who were served by slaves, and all their physical desires satisfied, were very angry with Luther for merely suggesting the necessity of anything like reform. "Privileged society" was the source of authority, and for an individual man to presume that society needed reforming, it only excited ridicule; besides it was sacrilege of a criminal order to claim that the Church needed to be reformed. People who were satisfied with their social condition would not listen to any explanation. There was no sense, to their minds, in considering the spiritual and physical affairs of the Church separately.

The wars and persecutions incidental to the Reformation were entirely due to the effort of society to prevent the growth of civilization. Society had no use for improvements, and who cared for the slaves, for they could be bought by the ship load, in like manner to the purchase of merchandise. It would be worse than useless to try and convince a man who had been trained to believe he was a privileged character. Besides, he performed all the requirements of the Church and he would no doubt sharply inquire, who else can call me to account?

The example of Luther was followed to such an extent that numerous doctrinal societies were organized, until

such a condition of strife existed that the wonder is that the earth did not become barren of humanity. It proved conclusively that nothing but actual experience would teach a man that the power of God was greater than the artfulness of man. The seed of civilization was being sowed among the slaves, for the conquered aristocrat was reduced to the condition of a slave when his experience opened his eyes to the pretensions of a privileged class of society. It was like trying to hide fire in a keg of powder, for when a former aristocrat fell among slaves, the spirit of rebellion was encouraged among his associates, and they were ready to follow any leader that had courage enough to assert himself.

CHAPTER VII.

THE two great events of the fifteenth century were the development of the printing press and the discovery of America. Both of these events were to play an important part in the progress of civilization. The art of printing was not appreciated at the time as having any particular relation to the social condition of mankind, and was doubtless more attractive from a commercial standpoint than from its civilizing influence. The people had no idea of its possibilities in the distribution of literature, and no philosophy other than the teaching of Christ conveyed any hint of improving the

social condition of the world. Authority was maintained by the sword, while aristocracy was fed by the laborer, who was a slave to the artificial power of superior intelligence. Commercial greed and the desire to indulge the appetite were more interesting to the cultivated classes than any reformation in the interest of the toiling masses. Christianity was embraced by the aristocracy to justify their claim to being a privileged class, while the natural intelligence of the individual laborer clung to the teaching of Christ as the only hope for a release from his task master. Such inconsistency derived from the same text, would seem to be about as unreasonable as it was possible for literature or any form of exhortation to reach.

Nobility was established by the skillful use of the sword, and transmitted to posterity by lineal descent. The sword earned the only distinction that aristocracy could be based upon, and no literary merit was recognized as giving a man a more exalted position than one of noble birth. Viewed from the present standpoint, when the ignorance of letters would consign a man to the lowest level of humanity, its relation to aristocracy is very important. Superiority in man is more properly based on some merit of a practical character, rather than being born a nobleman of the fifteenth century. It was the exception that a nobleman or patrician in the "middle ages" could even read, and to fully understand what aristocracy really means, it should be traced from its source.

The real producers of food and raiment were factors in all the strife and warfare that history records, for many brilliant warriors were defeated with arms in their

hands because they could not get the necessary food to sustain their physical strength. Mere laborers, however, were not considered of importance enough to hardly give them more than a passing notice by the writers of the day, from which histories are derived. It was not a question of ignorance that consigned a man to the "working class," because noblemen were as ignorant as the laborer or peasant. Yet, if it was a privilege to be aristocratic and relieved of the obligation of earning a living "by the sweat of the brow," the tenure of that privilege was derived from skill in war.

Previous to the printing press, and for many centuries after, war was the principal method of the making of great men prominent enough for the scribe to preserve a record of, for the benefit of posterity. Books were written and embellished with artistic figures, done entirely by hand, to eulogize some great conqueror or king, when the person so honored could not read it himself. It was prized, however, and no doubt served to preserve some important events.

If we are indebted to war and the terrible carnage of the past two thousand years for the present civilization, the privilege of aristocracy could be condoned, and the numerous monuments, scattered over the world, of great conquerors, could well be worshipped. The hero of defence is the only warrior that is worthy of a statue. War for conquest or to maintain a supremacy over natural man, is what the system of aristocracy is responsible for. The system is given all the honor, and the responsibility will have to rest with the honor, whether would-be aristocrats enjoy it or not. If the records of the past could be blotted out, no living person could believe that

human beings, claiming to be the image of their creator, would continue for centuries to butcher each other for the mere glory of doing it.

Classical literature may show great ability as a human production, but the greatest works were to eulogize tyrants, scarcely less than skillful brigands. While the nobleman was ignorant of letters, he was honored by the man of letters for his great ability in butchering his fellow men. Learned men were the accomplices of the ignorant nobles, and they vied with each other in depriving the laborer of the fruit of his toil. Noblemen quarreled with each other and appealed to the innocent peasants with the promise of the spoils of war, when the war for glory would begin. The Popes quarreled with each other, when there would be no less than six all claiming a descent from St. Peter. Kings were dethroned by their own subjects for refusing to acknowledge the lineal descent of the Popes as prior claim to authority than the kings had from some noted warrior. Christian piety was only found among the toilers of the sod, and only for their vigilance, no copy of the Scripture could be found for the printing press to scatter to every part of the earth.

In the fifteenth century, no one could distinguish between a merchant and a brigand, and warriors could be found in plenty who would fight for the "Infidels" one season and for the "Christians" the next. The spoils of war were the principle incentive.

Christians would fight against Christians when profit of some character was the only incentive. The wisest men of the period had no conception of the possibilities of the printing press. Gunpowder and cannon were

discovered and used as a means to subjugate the working classes and protect the idleness of the aristocracy, while the more powerful instrument—the printing press—could not be destroyed by the force of gunpowder. Science reveals a method of aggression and protection simultaneously, but the printing press is an instrument of peace more powerful to shatter the system of aristocracy than gunpowder is to protect it. Great reforms are slow in proportion to their greatness, and the fact that society depends upon a government is the best proof that the individual is ever ready to take an advantage of his neighbor. Nature, the agent of God, however, holds the balance of power, and supplies the waste of war in excess of its possible destruction. It might well be claimed that after two thousand years God had become tired of trusting to man to spread the gospel and acknowledge His power. In adopting the harmless little instrument—the printing press—it is analogous to the little instrument with which David slew Goliath.

It would be idle for any one to attempt to dispute the numerous teachers of Christianity who are more devoted to sustaining a declining aristocracy than spreading the scriptures. There is material enough to supply the individual reader for two thousand years more. A man needs only to inform himself by observation to learn that the working man is reading, and the dullest reader knows enough to discover that he has no need of employing anyone to explain to him the meaning of what he reads. He would like, however, to have it explained to him why his anxious teacher could exist in luxury, while he, not unwilling to work, must see his children suffering for food. The inconsistency of a poor man de-

prived of an opportunity of earning a living for himself and his family, by a man who claims to be born with a privilege to live in idleness, is too glaring for the twentieth century.

When the fact that religion is as free as waste printed paper scattered all over the world, no man will be obliged to starve his children to obtain it. Selfishness is just as much a contingent of the working man as either the aristocrat or plutocrat ; whatever is profitable will be readily discerned, while it will require a long discourse to convince a man that he should sacrifice his profit.

The aristocrat will never voluntarily surrender his profit, and the plutocrat will pay liberally for an interpretation of the Scriptures that will justify the obtaining of the largest profit with the least effort. Now the working man is not particular about paying for a special interpretation that consigns him to drudgery. He would be willing, however, to pay for any instruction how to obtain a living without labor, provided he was not obliged to pay in advance.

The printing press, like the Scriptures, came as the friend of the working man, and when its real merit was fully discovered by men who supposed they had a monopoly of the interpretation of the Scriptures, press and product were destroyed to such an extent that it was as dangerous to be caught using it, as to counterfeit bills at the present time. It is not strange, therefore, that civilization moves along so slow when history reveals the fact, without exception, that the expounders of the Bible and the whole patrician class used their entire power to destroy or obstruct anything progressive. Civ-

ilization is pushed ahead rather than pulled by men who are always ready to proclaim the event after it occurs.

Ancient history in the original books is written in a style to promote the system of aristocracy rather than to expose the injustice practiced toward natural man. It is a rare exception for a man who discovers any special ability to attract public attention to conduct himself in a simple Christian manner. Vanity and conceit, ingrafted into the human frame by public notice or applaud, has slain more men than the sword. Christ and the Apostles gave no evidence in their preaching or writings of being exalted above the humblest who could express his trust in God, however crude the manner. Ancient historians suggest the idea that none but the most exalted in literary learning will ever read their writings. In the march of progress the historian has failed to recognize the "reading age." It can be vouched for that common laborers who make no effort to parade their ability can recite more classic literature from memory than the average college graduate. Is it strange, therefore, that historians and men who claim a special privilege to monopolize literary product would denounce such an instrument as a printing press?

Natural man is very credulous and can be easily taught obedience by the display of pomp and formality, but the teaching of servants and subjects how to read was considered criminal. The aristocrat writes his own obituary when he claims that it is dangerous to permit the common people to read, for it makes workmen rebellious, when they become "lazy and disrespectful to their superiors." The aristocrat would find plenty of men to agree with his opinion, but could he show any reason

why a man that tills the soil should be deprived of the privilege to read, any more than himself. He could not find any passage of Scripture that excluded anyone from reading the Bible.

Previous to the reading era, the Bible was a great convenience in subjugating the peasantry and mystifying the religious spirit that the most ignorant individual gives evidence of possessing. The printing of the Bible marks the era of the Reformation, also the scattering of sectarianism, and an ever growing multitude of doctrines to confound the simple intelligence of the working people.

The Catholic Church was the dominating power of the system of aristocracy. Its numerous bishops were shrewd if not always consistent, for they showed distinctly that one church was as vital to the spiritual character of religion as one God. The fact remains, however, that the reading of the Bible was secondary to the obedience to the Church. It was the one power that claimed universal humanity to be subject. No person would be recognized as a Christian who refused to obey the "Papal Bull" and perform whatever penance that was prescribed by the Church; an absolute refusal would brand an individual as a heretic or infidel.

The spiritual character of the Church is unconquerable, but the political character was human, and no body of men ever existed that understood their own power better than the bishops of Rome. Kings were made and unmade, while the masses were simply dazzled by the pomp and display of the formality of the human officials. It was the most effective method known to keep the masses in subjection and protect the aristocracy of Europe.

The advent of Luther and the printing press forced the bishops of Rome to show they were not guided by a Christian spirit. Aristocracy depended upon servants, either slaves or subjects, and it taxed the intellectual power of the Protestant clergy as well as the Catholic, to harmonize the inconsistency of aristocracy and Christianity. Doctrines being the principal feature of the Reformation it had the effect to encourage the ambitious individual to declare himself to be a teacher or leader. His right was founded upon the natural spirit of individual liberty, revealed to every unit of humanity who has power of mind sufficient to realize his own existence. His five senses are not taught to him, and he cannot possess them without knowing it, hence doctrines are the privilege of any person to formulate and expound, either written or oral; but when authority is exercised to compel another to acknowledge or submit to it, the practice is unchristian. It is just as much the privilege of a man to refuse to be guided by doctrines, as for a man to expound them. It was not Christian light that prompted the numerous doctrines to spring into being, but instead, it was the darkness of human tyranny. Individual Protestants, as well as Catholics, existed in vast numbers who were doubtless sincere, but both systems were aristocratic and tyrannical as regards church government.

The persecutions of the Catholics and the counter persecutions of the Protestants, together with the learned ability hurling vengeance at each other, was a revelation to the working masses. It could well be assumed that the toiling masses discovered by the light of their silent thoughts that they were the prey the giants of doctrines

were quarreling over. The privilege to save the souls of the ignorant masses was too profitable to be surrendered without a struggle, which led to wars and instruments of torture that could hardly be believed at the present time but for the evidence of history.

The light of Christianity was revealed to the masses from a more peaceful instrument than the one of torture or the teaching of doctrines. The poor people were learning to read, and the Bible was printed—it developed the spirit of liberty to an extent that neither gunpowder nor aristocracy could subdue. The individual discovered he could read the Bible himself, it was found that Christianity was an individual affair, and the Scriptures explained its own text in a convincing manner far more explicit than any self elected expounder has succeeded in doing since they were written. No man who can read is so dull in understanding but that he can settle the disputes over doctrines. The shock to aristocracy must have been severe, when it was discovered that the peasants and working people were reading the Bible and discovering how simple Christianity really was. Its individual character will scarcely be admitted by men who are contending over articles of faith—the “Trinity” and transubstantiation. But the fact will remain, however, that the life of Christ was written by unscholarly men in such a simple manner that the commonest mortal can understand that religion is free. The aristocracy and “privileged” teachers can contend over doctrines and articles of faith until they wear themselves out. It does not concern the individual when he discovers he can get Christianity from the Bible in its purity, without wading through a swamp of doctrines.

There is a bond of unity in the entire human race that the five senses convey to every unit comprising it. No unit can dispute it and prove the assertion by example. If anyone ever received a special privilege to command obedience and involuntary servitude from another, the wars of the past two thousand years show that he has not been able to convince his opponent, who claims an equal privilege to defend himself.

Christianity teaches peace and social harmony; the Bible needs no interpreter, the key to it is a knowledge of the art of reading.

CHAPTER VIII

IT is the individual privilege to determine what liberty really means, as related to oneself. No greater discovery was ever made by man than the discovery of himself. He could see himself, could move himself about, and hear himself laugh. He meets his counterpart who manages to explain to him that they belong to a great tall man that has arms, legs and eyes, just the same as they have. The great man teaches them to read and then tells them they must be obedient to him and they will grow and be as big as he himself. Another man tells them we all belong to a King who makes us work and fight, whichever he desires, but we all hope to be free sometime and exercise our liberty as well as the king, who we believe has no more liberty than ourselves.

Liberty is a revelation to the human mind, and as long as the individual is conscious of his own existence, he is also conscious of his liberty. Specific liberty has been artfully taught, to obtain a service and sustain aristocracy. The social problem has been the real issue for human intelligence to solve, and after two thousand years of strife, the giants of intellect are just as unwilling to harmonize their ideas, as when the art of letters was first discovered. The first great effort was to prevent the common people from discovering their physical strength, but when the aristocracy began to quarrel among themselves, they taught the art of war to the peasants, who would have courage at times to fight on their own account. Little "Republics" would spring up and the people were told that all were citizens of equal privileges, but politicians, nobles and the Church would make short work of the gathering of people who gave any demonstration of liberty in an open manner. The very word liberty was ridiculed by the aristocracy, and yet they lived in constant fear of a revolt of some character. Since the common people began to show their spirit of liberty, treachery and political intrigue among the aristocrats seemed to develop in like proportion.

The wars of the fifteenth and sixteenth centuries were fought to maintain the authority of autocratic kings, and the result was the development of democracy and Christianity, a very discouraging outlook for aristocrats who claimed authority to govern by the grace of God. Human liberty had begun to develop, and when it is fully realized how much more intelligence is absorbed by the individual mind in silent meditation than can be taught

by any artful agency the fate of aristocracy could have been revealed.

Liberty is a common inheritance with intelligence and consciousness. The senses convey to the mind these conditions, which are strictly individual. There are two sources of government, Nature and art, the former is from God, the latter is human. That we are so equally endowed, the privilege can justly be claimed as individual, while socially a government is dependent upon art and subject to development in proportion to the individual courage prompted by the spirit of liberty. Aristocracy has no foundation for existence other than art unless one chooses to believe that kings derive their privilege from God ; but the spirit of Christianity must be denied to make such a claim logical. It is also revealed in the Bible, and ancient history is evidence, that religion is as free as air or water.

The strife and persecutions between the Catholics and Protestants show that neither, as a body, are prompted by a Christian spirit. It does not follow, however, that individuals, Catholic or Protestant, are not Christians. Any society, by reason of numbers or physical force, have no reasonable claim to authority over weaker societies. The fact that liberty and Christianity were both developed by the Protestants is no proof that aristocracy can claim to be Christian by adopting Protestantism. If history teaches anything reliable it shows that aristocracy is the constant opponent of Christianity. The disposition of man to rule his followers as soon as he attracts them is fully illustrated in history. Rulers are rarely virtuous enough to resist the temptation to become tyrants, hence when they become too greedy to

adopt the reforms they teach, the followers take to the example more readily than the teaching. The disposition in man to rule, just as soon as he finds followers willing to be ruled, is the best evidence in the world that God never inspired him to do it. His success as an orator gives him a high standing in society, his peers will flatter and applaud him, but with all the art that he can command he will fail to make an honest man of himself in the sight of God at least.

Monarchies and aristocracy invite a man, as soon as he exhibits any ability that attracts public notice, to embrace the system that was organized to oppress the working people. Men who spring from the lowest walks of life and become great rulers, and figure as astute politicians, are pointed out to show the possibilities of cultivation. Even Christianity is profaned by writers who applaud such men as "heroes" by the grace of God. If the Scriptures were found to rebuke the men in high places for the oppression of the working men, artful intelligence possessed the ability to interpret them in justification of their deviltry. Men could betray their followers, but failed to convince even the simple minds of the peasants, for even they were able to detect the deceit.

That natural intelligence was superior to the artificial had no defenders except in the individual mind. Even kings who may have been perfectly aware of their own hypocrisy felt secure in their position because the masses could not act united in the absence of leaders; hence the ease with which leaders could be corrupted seems to be a victory for evil over good. If history had been carefully considered it could have been noticed that art was making no gain as a ruler over the force of Nature.

That natural man was at least more Christian than the cultivated man is certainly the evidence of history ; the very effort to disguise it strengthens the evidence.

If aristocracy had any just claim to being a privileged class, with the authority to rule, history fails to reveal it, for democracy steadily developed in about the proportion that aristocracy declined. It is no sentiment or theory to be taught to the individual reader, for the privilege to read was entirely due to individual liberty, and just as fast as a man learns the value of his physical strength he realizes the right of defence. If aristocracy was a divine privilege to convert the masses or the people who had no defence except their natural intelligence, it was quite evident from history that different nations could not agree upon a method. Forms of government were experimented with to no purpose. Edicts were proclaimed and treaties broken by the autocratic power of a single individual. Greed and glory were more in evidence among the aristocracy than morality or any regard for human life. If natural man was depraved he could wonder at the duplicity of his rulers just as soon as he could read.

Monarchial governments are recorded failures, and whatever improvements have taken place among them were by virtue of the spirit of liberty and the democratic growth of the working class. The example of tyrannical rule, and the massacre of men, women and children led to mob rule and retaliation. It was the constant fear of the masses that produced the slight reforms that kings and aristocracy conceded. Humanity is universally dangerous when a specific few endeavor to subjugate the many. No one is dependent upon liberty being taught

to him, for it is his birthright, and when he reads the Bible he discovers he is not accountable to any other man for what he knows belongs to himself. No man has a just right to claim a privilege of a better understanding of the Bible than any other man who can read. The tenacity with which men cling to the conditions and customs of the period in which they live can be readily traced by a reader of history, and is not particularly remarkable. But the man who admits the growth of civilization and still clings to ancient theories betrays a motive the reading multitude will sooner or later discern. It will be impossible to disguise the motive of aristocratic rulers also. The individual reader is not so dull as his silence would suggest ; and while working people in the middle ages could be deceived by men who had no other motive than physical desire, can the aristocrat continue to disguise it ? Will the working man continue to surrender the very cream of his toil in exchange for moral instruction ? No one can logically deny that all the fierce wars of the past were fought for the purpose of controlling the food producing man. The aristocrat, or a man claiming a privilege to exist by the toil of others by virtue of his claim, will not submit to any rulers. Hence it is only ignorant men that can be ruled.

An aristocrat would declare himself to be a Catholic or a Protestant, whichever served his purpose best. He certainly betrayed sense enough to know he was not a Christian. Such a man would defend the teaching of morality to the working classes if it included obedience to some human master. The effect of the Reformation no doubt was a surprise to Luther, for it encouraged every man who could exhort or preach to claim that he

was inspired to do so. It encouraged the natural spirit of liberty and also revealed the freedom of religion, but just as soon as a man discovered that he could get a better living by preaching than by soiling his hands, his spiritual conception became entirely controlled by his physical desire.

The simplicity of Christianity needed more explicit explanation in proportion to his physical desires — it was profitable. There were kings, popes and Christian teachers that gave evidence of sincerity in striving to improve the working people, but they were so closely connected with the aristocracy that they could not stay the current. Aristocracy was both radical and conservative when moral reform was considered, but always united in deceiving and oppressing the food producing people. Philanthropy no doubt governed the action of moral teachers who would deny themselves in their zeal to comfort the misery of the poor struggling people. Sympathy for their sufferings had more effect than specific theology. The simple people would believe anything that was taught in a kindly spirit. They were not naturally criminal, but being like children they were ready to imitate whatever they noticed their rulers would do with impunity. The agitation of moral reform either by ambitious teachers or sincere philanthropists gave rise to the study of democratic forms of government. The encouragement of a hope in future freedom from the tyranny of rulers they were forced to serve had the effect to inspire fresh exertion. It may have developed greater physical strength, but any additional production by the working people would be quickly absorbed by the system of aristocracy.

Moral reform was impossible among the aristocracy, for the system was not responsible to human authority. They being the governing class, their moral conduct could not be questioned unless by the church, either Catholic or Protestant. A proselyte among the working people daring to admonish an aristocrat for the most glaring immorality, would be severely reprimanded and told that it was a privilege, only dangerous when indulged in by low working people. Hence two codes of morals seemed to be necessary when humanity was divided into two classes as distinct as aristocracy and democracy.

The superficial character of piety was a necessity to aristocracy to maintain a respectable appearance. The science of wickedness gave an extensive field for the development of a theology that would establish an antidote for wickedness, for the aristocratic clergy had to deal with the wickedness of a privileged class with the astuteness of a politician. It would have been poor policy for a clergyman to have attempted to persuade the aristocracy to "go and sin no more," for he was paid to harmonize religion with physical indulgences.

When literature became an article of commerce, authors were obliged to pamper to the tastes of aristocracy. Methods of expression and an ability to describe the frivolities of society were considered an evidence of profound intelligence. A familiar knowledge of classic literature would excuse a man who might indulge in physical wickedness. Hence, if moral teachers and the book learned were obliged to expose their own conduct to the people, the influence would counteract all the virtues of their teaching. Nations that were wholly

controlled by the aristocratic class endeavored to prohibit free speech and suppress the free circulation of literature, besides restricting any system of moral teaching that revealed the least hope to the working man. The man who could not read could scarcely fail to observe that aristocracy was only maintained by standing armies. It would seem that a class of humanity that required a standing army to protect their immorality, were very inconsistent to thank God for the privilege.

Moral suasion was the only effectual method of improving the working people, and many an honest man spoke words of cheer to the poor peasants, who were scarcely able to get bread enough to keep from starving. John Wesley was a very striking example of the influence of pure Christianity. So long as he preached a strict devotion to the teaching of Christ he encouraged a hope in the hearts of the working people that tyrants and false teachers were not their masters by the grace of God. Just as soon however as a method was formulated in his name and called Methodism, it gradually became aristocratic by assuming to teach a specific method. Men of great ability in the time of John Wesley were no doubt honest in their compassion for the working people, who were often in a starving condition, and when they taught a trust in the power of God it was a comforter to the misery of the poor. But when a method was preached to them including an obedience to human tyrants and a cheerful submission to their lot in life, because it was the will of God that some should rule and others serve, it would tax the ingenuity of the ablest teachers to convince them of it.

The real misery of the working people during the

period of aristocracy at the height of its power, can only be imagined from meagre historical records, for a man who dared to proclaim his sufferings would be hung in front of his own door. It was a crime against law and order to incite the working class to any method of resistance against their rulers, yet the aristocracy would rebel and overthrow one form of a government and adopt another. The working people however were told that it was God's will, and they must serve the new rulers just as faithfully as the old.

However bitter the enmity would be between factions of aristocracy, they would always stop fighting each other long enough to put down a rebellion of working people, for "rebels, infidels and barbarians" were the contempt of the whole aristocracy. Mob rule was considered an exhibition of ignorant depravity, and it was a serious matter if a few panes of glass were broken and bread was stolen, but when aristocracy rebelled and killed each other to change a dynasty, or subdue a weak Republic struggling for a foothold, it was religiously called civilized warfare. However mistaken man may be in regard to God's methods, there is no mistake that He is the only dependence that the working man can rely upon.

CHAPTER IX

ENGLAND was decidedly in the lead as a commercial nation at the time of George III, and the march of civilization was more noticeable than in other parts of the world. It was due more to location than any special superiority of the English over the people of other nations. Hence, natural advantage is more the cause of civilization than any special privilege accorded to human faculties. The location develops the character of the people more than race quality; besides the advent of coal and iron, and the discovery of the steam engine were events that England took advantage of. The improvements in social conditions were less marked than mercantile progress. The addition of a source of greater wealth was destructive to the physical growth of aristocracy or a privileged class, but the prerogative of a specific social structure was entirely due to the monarchical form of government. The ungodly condition of the social misery of the working people is the most decided proof that aristocracy was never a divine privilege. That any man, however learned, could continue to relish his food and endeavor to formulate a theory that a man was destined to drudgery by reason of his immoral nature, was an inconsistency that he could scarcely be ignorant of.

The poor of London were driven to unnatural depravity and criminal practices by the influence of aristocratic

debauchery. The criminal class was recruited from the aristocracy itself; it was not composed of the ignorant, for it required cultivated ability to become a remarkable criminal. That a man will lose all sense of moral obligation after being deceived and betrayed by pretending friends, was very evident in English society. The human character that civilization depends upon was distinctly shown by the inventive genius of the practical mechanic. He was often a man that could scarcely read, for the natural character of man is to progress, and improved methods are generally suggested to an operator of a machine sooner than a mere observer.

The study of science was suggested by events after they occurred, it had the effect to systematize the law of Nature and it was of great assistance to the advancement of commerce and mercantile operations. But the condition of society was so corrupt, and the mind of man so filled with doctrines to preserve the privileges of aristocracy, that it was a simple matter to rob an inventor of any personal benefit from his natural genius. There is no evidence to the present day, that seems to be convincing to the average man, that the ability to steal does not justify the act. A man is constantly tempted by surrounding luxury, and to obtain such a position he will sacrifice every moral instinct he was born with. He will use his entire ability that superior knowledge gives him, to satisfy his personal desire.

The laws of England were entirely framed to protect aristocracy from any necessity of earning their own living. A man might invent a steam engine but he could not be elevated to the social rank of the aristocracy until he abandoned all employment that involved the use of

his own faculties. The whole system of aristocracy was considered to be in danger unless a working man was strictly held to an inferior position. Hence, the conflict between labor and capital was introduced to the world as a constant companion of invention. How to keep capital entirely in the hands of the aristocracy was a problem as difficult as to monopolize Christianity. It was very interesting to idle society to observe the intricate details of machinery, and the writers of the day would exert their entire talent in describing the machine, but would also express their fear that it would deprive poor laborers of the means of getting a living — for to make a machine that would enable one man to do the work of ten, was conclusive that nine must necessarily starve in consequence.

Capital is practically the earth, including the forces of Nature; the distinctness from the necessity of labor to sustain human life is an evident fact, and it is often remarked that necessity is the mother of invention. Man has always been noted for his effort to monopolize every condition that would furnish wealth or a livelihood with the least physical exertion. While it is not strange, when liberty or free will is considered, that a man will steal and deceive his fellow man to obtain an advantage, it is strange that writers will continue to explain that it was the will of God for a privileged class of society to live at the expense of others' labor.

If selfishness is the universal attribute of individual man, it is as much a common inheritance as capital, the earth and the forces of nature. Admitting that mental exertion is labor, it will not justify the authority of aristocracy in electing itself to determine the equitable

division of what is common capital. If an ingenious philosopher can find a reason for discriminating between mental labor and physical labor, the millennium will have arrived, and the march of civilization will have ended. A very ordinary student of history could scarcely fail to observe the changed condition of general society since the advent of the printing press, even prior to the influence of America upon monarchical forms of government. The fact that laborers can read is a condition that affects the political situation and compels a government to change its method of government in accord with the new order of things. It is a question, however, whether men are sincere in their effort to extend the circulation of literature. No sooner does the laborer learn to read than the effort to bias the mind appears in profusion. Anxiety for his moral welfare appears, he is proclaimed a menace to society, and while the greatest effort was made to prevent the menial laborer from learning to read, the fear that he would discover what his human rights were was a severe tax upon the scribes of the day.

A man in the enjoyment of any exalted position will endeavor to teach fatalism to the laborer dependent upon drudgery, but if circumstances consign the teacher to a condition of menial labor he will soon learn that fatalism is a very unjust doctrine. There is no evidence in history that aristocratic society ever contemplated the elevation of the common people. It has been the political puzzle for centuries to learn some method of keeping the laborers ignorant of their natural rights.

The most important language that human beings are endowed with is scarcely noticed by men who are

contending with their artificial intelligence ; and with the unwritten law, both are superior to anything that man has invented, for either a commercial purpose or means of communication.

Natural law protects democratic society, from which the laborer is largely derived, while aristocracy depends upon artificial law that is subject to change as civilization progresses. No one could believe the human race could be cultivated to a condition of contentment without an equal opportunity to become as aristocratic as their neighbors, and an isolated community of aristocrats, regardless of their cultivated ability, would be as miserable as a group of people shipwrecked on a barren island. This merely shows that the product of the democratic laborer is more necessary than aristocratic cultivation.

The profound theories that are formulated to an unlimited extent will not prevent the simple reader from exercising his individual thoughts. Silent thoughts are like a hidden foe, they can only be imagined ; and now the impossibility of preventing the commonest laborer from reading the current events of the day, it is very noticeable that instructors multiply rapidly. It should be carefully noticed, however, that the silent individual has a privilege to his personal thoughts, fully as sacred as the aristocratic claim to authority.

Is it possible that any thoughtful student of sociology is so blinded by prejudice as to think that reading laborers can be convinced that it is their duty to obey a class of beings who claim a special privilege to rule, from the mere fact of possessing a greater degree of artificial intelligence ?

It cannot be disguised to the most simple minded

reader that the most elevated class of society—aristocracy—has always oppressed the food producing laborer. There is no evidence in history that superior intellects ever succeeded in protecting the principle of aristocracy, for it has steadily declined since the advent of the printing press and the development of manufacture and commerce.

Democratic sentiments were so boldly proclaimed and scattered broadcast, that the monarchical governments forgot their own quarrels to guard against the revolt of the working class. The “Holy Alliance” was entered upon for the sole protection of aristocracy. It was an open acknowledgment of the danger to monarchical forms of government. It was in vain, however, for nothing but concessions toward the common people were effective, and every concession marks the decline of aristocracy, with a corresponding improvement in a nation’s commercial growth. What the outcome will be is a speculative question that anyone is privileged to consider.

The march of civilization seems to point toward a Democratic form of government, but such a radical change would seem impossible but for the fact that great changes have taken place, often when least expected. Rulers are very tenacious of their powers, and artful intelligence will be exhausted before it can be demonstrated that a democratic government is practical. Christianity, liberty and democracy are the forces of civilization in conflict with aristocracy, theocracy and wickedness. Aristocracy and theocracy are mutually dependent upon each other as a governing principle. To enforce the same with any degree of command, it re-

quires an autocratic system of government protected by a standing army, for civilization is a constant menace to a class of society that try to justify the privilege to exist upon the toil of others.

A theologian would no doubt dispute the assertion that Nature and art embraced the entire condition of humanity. Such a dispute, however, would not affect the law of Nature or spirit, while the product of art is so obvious as to exclude it from the realm of theory even. There is no evidence that the force of Nature or spirit ever changes, or that any human intellect has ever been able to establish any change. All human effort appears from the evidence of history to be wholly confined to art, and for all practical purposes, both social and moral, it would seem to be enough for any man to contend with. The individual reader of history can scarcely fail to detect the motive that makes the science of theology interesting. If it is for the purpose of justifying a favored class of society, it is degenerating in proportion to the advance of civilization. It has no effect upon religion, which was liberated with the printing press, and literature is being scattered all over the world like leaves. When science or theology devevelops hundreds of methods, all claiming to be the only method of serving God, there are more wrong than right. Besides, when it is discerned by the individual that religion is free, he will hardly be persuaded to subscribe to any particular method to obtain it.

This writing is not intended to convey the idea that a specific society or an individual should be deprived of the privilege of proclaiming themselves superior. It is the authority they have exercised over the toiling people

that constitutes the evil. If cultivation or literal attainments have improved the moral conditions of society, neither history nor present conditions betray it. Yet civilization is marching on, and while wickedness seems more prevalent, it is due to the freedom of the press and greater publicity.

The disposition in man to command and become a ruler, is more prominent as his ability becomes evident to himself ; besides the eagerness that a man will grasp any method to obtain a living without menial toil, makes him a victim to any scheme that promises to relieve him of his natural responsibilities. His judgment may be very clear upon the most profound subjects, but the question of how to earn his own living would be determined by his natural preference to have that duty performed for him.

Aristocracy was the product of art—first it was the great warriors that could wield the weapons of art, they became convinced by their own prowess that they were a privileged class of society. It was magnified to a divine privilege at a period when superstitions were about the only cultivation that the common people received. The early theologians embraced aristocracy and devoted their whole energy toward teaching the people an obedience to their rulers, who claimed authority direct from God. The art of letters and written language was appropriated as a divine privilege to more fully impress the toiling masses that part of humanity was born to rule as a special favor from God. The teachings of Christ were a constant rebuke to theologians, and it was by them the Bible was hidden in obscurity for three hundred years before the more advanced people in

social privileges would give any notice to it at all.

It reflected democratic principles to such a degree that it finally awoke the bigotry of the theologians who discerned with alarm that it was more forceful to protect democracy than the sword was to protect aristocracy. After the Book was compiled, the very theologians that were severely rebuked by it, changed their method of attack by a series of interpretations that have resolved into doctrines and societies, so great in number, that no one scarcely pretends to numerate them. Yet democracy protects the never changing character of the Bible the same as it did in the darkest days of its existence. Scholars have ever tried to remould the Book to justify the claim of aristocracy to being a privileged class of society, while the growing ability of democracy to read it individually is a new condition that the theologian and scholar have got to meet whether they choose to or not. No amount of teaching or preaching will disguise from the working class that Christ sprung from democratic society as unlearned as his followers. Besides, he taught universal humanity, and if theologians can so adjust their theories as to convince the working man, after he can read himself, that he was born to serve his fellow man who claims a privilege of existence without work, facts will become subordinate to theories. The very light and warmth of the sun will be subordinate to artificial intelligence when human authority succeeds in dividing humanity into two classes, the one subject to the other.

CHAPTER X.

THE discovery of America stimulated the greed of the aristocracy of Europe. It was a new field of wealth, and as monarchical governments had always protected the landed estates from the least possibility of the working class becoming freeholders, it would seem to secure to the aristocracy an undisputed right to exist by the toil of their fellow men. "What are you going to do about it?" could have been asked with impunity at the period when Columbus discovered America. God's ways are too mysterious for the artificial intelligence of man to penetrate, but after an event of great importance occurs, wise men will tell us that it was previously revealed to them in a vision.

If any man two hundred years ago had dared to prophesy that America was destined to overthrow aristocratic government, he would have been hung at his own door post, or more probably burned alive. If a man is merely the servant of God it would be well for him to consider that he should not serve Satan also.

Besides discovering America, Columbus discovered natural man, and had the learned men of the period been less greedy they might have discovered that those natural men should have been emulated rather than enslaved. The writers of the period, no doubt, were

influenced by the authority of aristocracy, but theologians had no excuse for encouraging cruel treatment of those natural men that Columbus found in America. The geologist also would have been better employed in trying to Christianize humanity than to waste his time in seeking history from the formation of the earth.

The natives of America were natural because they were ignorant of the progress of art. They were human because they were intelligent enough to comprehend art and utilize fire. They were model Christians because they treated Columbus with kindness. They emulated the personality of Christ before they could even speak the language of their visitors.

No one would scarcely believe that God, or Nature even, could be so unjust to those innocent human beings, to isolate them upon a desolate island for the exclusive benefit of Spanish aristocracy. The situation can only be considered from the light of history, and it might be hoped out of respect for our ancestors that it was grossly exaggerated. The wrong cannot be remedied since the parties concerned have all rendered their account, but its reflection upon the false claim of a privileged class of society is an object lesson for present contemplation.

The adventurers that followed Columbus were scarcely less than pirates, but the Spanish government and the aristocracy encouraged the piracy, while an effort was made to "convert" the native Americans.

The example of the Spaniards, however, was more quickly learned than their precepts, and when they were enslaved and forced to cultivate sugar cane, they became so efficient in art, that they discovered the knife that cut sugar cane would also cut Spaniards. Hence, they

were transformed from natural human beings into "savages."

When the continent of America was discovered, the natives were friendly at first, but after being so grossly abused they would kill Europeans at sight. It should prove to any but a prejudiced mind that their natural disposition being friendly, it was no less strange that they could be prodded to anger, than it was for their more fortunate brothers who had European advantages. There are a great number of American histories that endeavor to make heroes out of pirates that invaded America in the early days, but it could be claimed that the end justified the means. It was certainly no worse to butcher the native Americans than it was for Europeans to fight each other. The effort in Europe to maintain a privileged class of society, who were taught that work was vulgar, and that it was a punishment from God to be obliged to work, it could scarcely be expected that the adventurers would behave any better. But there were learned men in Europe who were not ignorant of the Bible and how could they interpret it so erroneously as to charge all the human wickedness to God by reason of his permitting it to occur. The individual reading of the Bible cannot possibly be more misleading than the scholarly interpretations that are in constant dispute. No human being could have been more Christian than the native Americans at their first meeting with Europeans.

It was as much a rebuke to the wickedness of the Europeans as the advent of Christ was to the Hebrews. Even if the printed translation of the Scriptures contains errors, there is no error recorded in the

example of Christ in his recognition of entire humanity. The fact that natural man was found in America without the least taint of European corruption, and persecuted in like manner to Christ, it should have given the wise men of the period something to think about, even if they lacked the courage to proclaim it to the world. The language of Nature is not artificially taught, and the limit of artificial intelligence is confined to art. Man has ever tried to elect himself as a "man of God" and even after the advent of Christ and his simple example, men would assume an authority over human beings and terrorize them into subjection by pretending to have received a special revelation from God. If such a man was skilled in artificial intelligence, no one could dispute his claim, and as long as he could find followers to protect him he could cultivate his tyrannical disposition to whatever extent he chose.

Liberty of construction, however, is confined to the realm of art, and a unit of humanity is a natural sovereign over his own acts. The example of Christ was typical of this individual privilege, and no amount of doctrines or interpretations can prevent the individual from discovering this fact for himself when he reads history.

The offence of people who claim a right to authority over defenceless beings in their own image, by reason of artificial cultivation, will never overcome the natural instinct of defence that the natives of America were not slow to exhibit. It was just as much their right to defend themselves as it was for the Europeans to oppress them. No amount of philosophy or theology will ever reach such a degree of perfection as a natural man.

Europeans so blinded by art and their own conceit, either could not or would not see the perfect man in the first native Americans that Columbus met with. Surely it is not the province of a single individual to direct or control the understanding of history, either for or against the principle of aristocracy; but to a thoughtful mind it is suggested that a system of oppression will not be tolerated long after the people can read history for themselves. The system of aristocracy that was inaugurated by the "divine right of kings" will have to find some other foundation to rest upon, for the march of civilization seems to be toward a common humanity, and the treatment of the native Americans shows conclusively that artificial cultivation had developed a degree of wickedness that nothing but the natural sense of common humanity would be able to correct.

The migration of the oppressed of Europe to the shores of America was analogous to the flight of the Israelites. It was quite probable that the foundation of American independence was stored in the minds of the early settlers by reading the Old Testament. There is no reason why they should not have learned by heart that Moses tried to convince the people if they trusted in the power of God they would have no need of a king. To what extent the silent minds of the units of humanity contemplated historical events and tried to profit by the reflection, is more than artificial knowledge can penetrate. The acts of man as portrayed in history would seem to teach what to emulate and what to avoid.

The condition of the human race was vastly different at the period of the settlement of America than at any period of the world's history. The errors of the Israelites

in their experiments with the principle of government could well be condoned, for they had no method of communication such as the printing press made possible, besides the conviction of Moses that a large community of people could live in social harmony by a simple trust in God's power, was a mere exhibition of his individual faith. His meagre knowledge of the possibilities of civilization and the productiveness of the earth, should be considered before he is criticized too severely. History shows that he had more faith in the power of God than he did in the artificial grandeur of the Egyptians. It will be the individual's own fault if he does not read it for himself; and natural intelligence, that is impossible for one to teach to another, is all sufficient to convert anyone to the principle of Christianity.

The principle of compulsory teaching, and the right of authority of one individual over another, is a personal privilege to determine; also the responsibility of the individual toward any particular form of government can be, and no doubt is fully realized by the silent reader of current events. There is no evidence that has been deduced from history or scientific research that will show the least improvement in the natural sensibility of man. It is the birthright of every unit of humanity that none can dispute without denying his own existence. How to govern society in peace and brotherly love has been the problem of life since man first discovered himself. Theories enough have been written to convert the whole world, including all the planets, but the facts are that man's power ceases when he infringes upon the power of God, yet the greatest scholars of the world are constantly vying with each other to accomplish the

impossible, for the simple purpose of protecting the greed of man—a declining aristocracy. There is no revelation of history that is more definite than the fact that it is God's province to govern society. It is just as clear as the fact that no man ever discovered how hot fire was until he came in contact with it. If any man thinks he is endowed with intelligence enough to teach another to avoid a contact with fire, he can at least understand what the individual privileges are, and also his responsibilities. The degree of artificial intelligence that one may possess greater than another, is very useful in correcting artificial evil, but if God was able to create the world, He would not be lacking in the power to govern it.

The example of social strife in Europe was the opportunity of America to improve upon the existing methods of government. The early history of the American Colonies gives evidence that the spirit of liberty was the principal incentive that had induced the oppressed of Europe to defy the dangers of a wilderness. A familiar idea of a popular form of government was doubtless due to the preaching of Christian teachers that were able to comprehend the motive of aristocracy in so tenaciously defending a monarchical form of government.

There was no encouragement for aristocrats to migrate to the "new world," and after the novelty of adventure was over the settlers were largely composed of the very lowest class of working people. There was very little need of government except for the purpose of defence. Idle persons were not tolerated and even the men elected as leaders would be as diligent at menial labor as any in the colony. The division of the land into practical

homesteads was an object lesson that taught the laborer the Christian precept, that the laborer was entitled to the fruit of his toil. It was proof to the most simple mind that the earth was the inheritance of common humanity, and while the aristocracy of Europe was seeking the unity of nations, styled the "Holy Alliance," the social problem of the whole earth was being worked out in America.

The difficult methods of communication between the Colonies and Europe were a great protection to the growth of liberty. The wisest man, however, and much less the aristocracy of Europe, had no idea that the settling of America had any influence upon the principle of civilization. None was more ignorant of the character building that was going on in America than the scholarly class. It was predicted that America would be divided between the nations of Europe and add to the wealth of the aristocracy. It had been taught so thoroughly that the working class were inferior, that it would be a simple matter to control any spirit of empire that could spring up among them. The very neglect of the Colonies was an experience to the pioneers that no doubt reflected to the thoughtful minds an economy of government that would not be tolerated in any section of Europe, where every foot of land was owned by a privileged class who lived upon the rent, while the tenants were subject to whatever conditions that were imposed upon them.

A great many reflections could be drawn from the conditions of the early settlers, but it is the essential facts that make history of any importance in considering the influence of the early settlers of America toward

a more Christian civilization. It would be well to realize that the historian and also the man of letters in the early days of America were prejudiced by their association with the aristocracy of Europe. Such men had no sympathy with mere toilers of the earth. It was kings, noblemen and men of letters that would seem to engage their entire attention. No doubt that historians were biased for the purpose of glorifying themselves, for history is a witness against itself, that men of the period were much given to parading themselves. Artificial heroes could be made to order, and a man who could perform so wonderfully would meekly submit to any little flattery he might earn. It is, therefore, only the essential feature in history that treats of the event rather than the particulars that the interest of civilization is concerned with. It cannot be disguised that the great characters of civilization sprung from obscure places, and from the lowly people, regardless of the effort of the historian to make heroes out of tyrants and pirates. It is only after a man has returned to dust, and often years after, that his real character is discovered. The man who would serve God for the immediate glory of it, is about as unchristian as Satan, yet to serve God according to the teaching of Christ is so simple that no man need go to college to find the way.

If history is to be believed, however, the temptation to serve Satan is vastly increased when a man is selected as a leader or has a position of command suddenly thrust upon him. The fact that the leaders of the early settlers of America were composed of men who were very obscure (in the eyes of aristocracy) it is not strange that some of them would magnify their own importance when they

became almost absolute rulers of small groups of people. It was the loyalty of the lowly people to the absolute law of Nature that laid the foundation of American independence, for regardless of the necessity of a leader to obtain the united strength of a group of men, it was many times proved that the most successful leader would unexpectedly appear from the ranks.

History has been very unjust in dealing with the lowly people who first came to America. They were treated more as servants to some characters that were magnified into prominence. "The noble red man" was doubtless overdrawn by fanciful writers, but the effort to show that disease and epidemics were very prevalent, when vast numbers perished for lack of medical attention, would serve as a good advertisement for a patent medicine. But when history declares the Indians were very numerous, it is rather strange that disease was more effective after the white man, than before, when they flourished in great numbers.

Many philanthropists have condoled the ill treatment that the Indians received. The prospect of an early burial was probably a factor that induced many of them to adopt the form of Christianity. It would be idle to endeavor to explain why the native Americans were driven west in the march of civilization.

If the sword was the precursor of the pen to promote civilization, there are many inconsistencies yet unexplained. The Indians showed a susceptibility to kind treatment, and they were fully as faithful to a trust as white savages. There is reason to believe that more intermarried with the white than history has made any note of. Art being the instrument of civilization, and

the spirit of liberty being reckless of men's rights toward each other, it is difficult to understand social disorder. All nations have been more experimental than permanent, and it would appear that one must actually experience evil before any method of reform can occur. The formality of Christianity as demonstrated by aristocracy is certainly an absolute failure.

CHAPTER XI

THE public school was a recognized feature of the American Colonies at a very early period. It was a great factor in the formulating of a new system of government that was destined to introduce a nation to surprise the world. It would have been no less a surprise to the first settlers, could they have known the result of their perseverance and self denials. Ideas are born as well as men, and the greatest reward the individual can receive is a consciousness that he performed his duty to the best of his knowledge. Honor and glory are not obtained by the seeking. The great characters are better known after they return to the spirit land. History is the best evidence we have of the nobility of men who were persecuted in life because they clung to their birthright and refused to surrender the soul entrusted to their keeping until the demand came from the giver. The paraded hero who is emblazoned in gilt and decorated with his great achievements, is entirely artificial and often paid for from the toil of men

who were forced to witness the starving of their own children. If tyrants were happy in displaying themselves, history has failed to record it. Nothing would surprise the great characters of the past, more than the present spread of literature ; it must lead to results that no man can foretell.

That the early teachers of the Puritan order were bigoted to an intolerable degree, should surprise no reader of history, for "as the twig is bent, so the tree inclines," was strongly illustrated in the severe measures adopted by men who had suffered both persecution and a theological training themselves, that gave no hint of the superiority of natural training over the artificial. It was the circumstances that surrounded the early settlers that taught them more than any artful methods could accomplish. The very bigotry of men who were exalted by their self esteem, was as much a revelation to the settlers as the progress of America was later to the Europeans. The individual was taking his first lessons of deception and bigotry. The motive of so much bigotry was revealed to the people while the individual teacher may have been ignorant of what was revealed.

Teachers had become so bent out of shape by the artificial training they had received in the old country that they were as blind as the Pharisees were.

People in every condition of religious belief were grouped together in one community, and the very confusion suggested a necessity for Christian unity. Where the toiling people composed the majority of a community, they would not tolerate a cruel punishment because of an opposing belief in a mere tenet of theology. Yet it is a historical fact that horrible cruelties were

practiced in the American colonies fully equal to the persecution in Europe. What the silent individual conceived by his inherent sense of understanding, history has never been able to record. But there is some powerful reason why social reforms that lead to a higher civilization are always propagated from an obscure group of people. It is worthy of note that with all the learning and scientific discoveries of Europe, it remained for America, in its very infancy, to rebuke the bigotry and superstition of the most advanced nations of the earth.

How much the influence of the printing press and the ability to read affected the condition in America, is the privilege of anyone to conjecture; but the fact that Nature is more productive of results than all the artificial creation that human ingenuity has produced, is the most prominent feature of history, and while aristocracy and the Pharisee class of society display all the superficial features of civilization, history fails to record that any remarkable character ever sprang from that source. Life would be sterile or even stagnant in the absence of a possible evil, and facts are more enduring than theory can successfully combat with. It is difficult to convince a man against the actual experience of a fact, even if he lacks the ability to artificially express himself. Hence, a person may be illiterate even, his natural education is enough to detect the egotism of a cultivated hypocrite.

It was the actual experience of the teaching of Nature that doubtless betrayed the duplicity of men who assumed a commanding attitude during the colonial period, and if the aristocratic and book learned class could, to a great extent, restrict the circulation of literature for fear the working people would learn too much, their ex-

perience could not be interfered with. Prejudice is a disease that medical science suggests no remedy. It is doubtless a mild form of insanity, but the convenience of defining words to establish a theory makes it possible for a man to find himself enshrouded in a net of his own weaving. Argument will intensify the disease of prejudice, and nothing but the persistent law of Nature will relieve a man of a severe attack of prejudice. It was therefore the influence of the natural men (Indians) and the necessities of the situation that opened the eyes of the early settlers, for results must be admitted to be stronger evidence than theory. Both art and evil are contemporaries of human society, but when the lowest class of Europe migrates to a wilderness with scarcely any government other than what Nature provides for entire humanity, the relation of Nature to art should be recognized. Art is the product of Nature that science revealed to natural intelligence, and the results of the settlement of America were just as much a rebuke to the wickedness of Europe as the advent of Christ was to the Pharisees.

A scholarly mind could doubtless comprehend these simple facts readily ; but it is not what a man comprehends, but how he acts, that counts for civilization. The pioneer work in America established more practical character than all the theological efforts since letters were first discovered. It is not an individual boast, it is merely what history reveals, and what can prevent the lowest human creature on earth from reading it ?

Theology is a system to justify an aristocratic form of government ; it existed before the migration of the Israelites, it supported the Pharisees, it endeavored to

suppress the Bible, it tried to destroy the printing press, and contended severely against the privilege of the working man learning to read. Exceptional cases that could be shown would not affect the general revelation of history. It shows conclusively that man always used whatever superior advantages he possessed, to oppress any creature too timid to resist. If illiteracy is the cause of wickedness in the world, what will be the result when the commonest workman can read of a system that claimed a special privilege to be wicked by reason of a knowledge of letters?

Great scholars and professors make strenuous efforts to penetrate the future, but the past is all there is to study. Will the art of letters and scientific discoveries discover a method of sustaining life without the menial labor of the lowly creatures of humanity? Surely if the knowledge of letters was the only justification of aristocracy and moral rectitude, the multitude learning to read will naturally feel they are as much entitled to the reward of idleness as their progenitors. It may be called "vulgar" to devote any thought to the obtaining of food, or to recognize the demand of Nature that none can escape, but the fact is no less a reality. The system of aristocracy is just as dependent for the common necessities of life as the "vulgar" are. How can aristocracy be privileged to exist upon the toil of the "vulgar" by reason of a special cultivation, after the vulgar learn to read? It is very improbable that any person is so fond of menial labor that they would be indifferent to what became of the product.

Conceit is bold and defiant, while virtue is timid. It is not at all reasonable that a person cultivated to a spe-

cific belief would admit that a natural man was the moral superior of one who was cultivated. It does not follow, however, that cultivation is an evil ; but the effort to obtain an existence by seeking to deprive another of the same privilege is a serious evil. Even a specific training or an effort to formulate a theory to justify a class of society in existing upon the toil of others cannot be disguised from the man who can read.

Natural intelligence is scorned by the average possessor of cultivation ; but the verdict of physical force should be carefully noted in historical events. It would seem that cultivation for some reason encouraged a system of tyranny and oppression in entire disregard of the teaching of Christ.

This writing is not presumed to be philosophical, doctrinal, nor authoritative. It is a mere expression of opinion derived from history. It illustrates the possibility of individual interpretation that no collective power can prevent. It is idle for the most intelligent person on the globe to insist that the free circulation of literature can be controlled by any specific class of society. The most learned scientist would not betray such egotism as to claim that the force of gunpowder could successfully resist the force of Nature. Yet the philosophy of Socrates (that knowledge rules the world) has been completely overthrown. It would be a weak subterfuge to claim that he meant knowledge in general, for he denied the Scriptures that are composed entirely from natural knowledge. Or if the skeptical mind preferred to call the Scriptures "supernatural knowledge" it would betray a purpose equally as egotistic as the philosophy of Socrates. If it was necessary for the Scrip-

tures to lie dormant in the possession of the lowly people of the period for three hundred years before the intellectual class discovered they could be perverted for the purpose of justifying human slavery, the commonest mortal that can read will be able to interpret them. The Bible is the greatest production in print that gives the least encouragement to natural man, and no person can be cultivated without previously possessing natural knowledge.

The minister, doctor and schoolmaster were the professional men of the American colonies. The system of government was mainly directed to protection against the Indians and wild beasts. It would be a discredit to history not to observe that the trio of officials that practically ruled a colony were autocratic to a severe extent; yet historians betray their prejudice also, for the lowly people constituting the large majority of the colony were scarcely considered. They were alluded to as the very dregs of European society. The colonies were the dumping ground of both criminals and paupers. Now if Europe could not reform the renegade and criminal, but instead dump them into the American colonies, it was creditable to the leading spirits that the Pilgrims did not affiliate with the natives and become as wild as they were. It was certainly no credit to aristocracy or the system that they sent all the worn out subjects to America, with such doctors and reform preachers as could not be tolerated in the old country. The outlook for America could not have been very brilliant to the prophets of the period. It is an individual privilege to speculate upon the phenomenon of America introducing a new era of civilization to the world. Surely if all the

illiterate and "naturally depraved" emigrated to America, "the survival of the fittest" remaining in Europe should have made a more remarkable record in comparison with that of America. With the knowledge of liberty impressed upon the individual mind a man will develop a condition of civilization wherever the soil is free from the incumbrance of a privileged class of society.

The American school master, native born, was a typical democrat, and he was quick to see the importance of such conditions as free speech, free press, and free religion. The matter of religion, however, was a serious problem by reason of the conflict between the Catholic and Protestant; but the spirit of liberty would not surrender to any specific form of society.

The contrast between the free wilderness of America and the aristocratic estates of Europe was readily discerned by the simplest mind. The native school master imbued with the spirit of liberty himself would instill into the mind of youth the self evident fact that God never set up any lines between different classes of society. The simple, inexpensive form of government existing in the colonies was practically democratic. It demonstrated an economy of government in a community composed entirely of working people. It could have been studied with profit by the students of political economy in Europe who tried to justify the debauchery of the aristocracy and proclaim the necessity of a strong government to keep the working people from gathering in mobs and asserting their rights to the fruit of their toil. The colonies presented miniature forms of government, that doubtless would have been studied more

carefully if the possibilities of America had received the least attention.

The spirit of ambition would seem to be as much a necessity to the march of civilization as that of liberty, and when it is observed that a person is usually flattered by being recognized as a leader, some of the incongruities of colonial life would be explained. The necessity of temptation is quite obvious to cultivate character, for in the absence of a possible evil no incentive of growth would exist. Yet to cultivate the power of resistance, a personal sense of evil must be experienced. The fact that a man who has a little authority thrust upon him suddenly will become exalted in his own opinion, added spice to the novelty of colonial society. The contrast, however, with European society suggested democratic simplicity that cast an everlasting rebuke upon the haughtiness of aristocracy.

Regardless of the literary effort of historians to exalt aristocracy and show contempt for the lowly, it cannot disguise the most essential facts. It is at least the privilege of the silent observer of current events to notice that the righteousness of life is found in very remote and obscure places. Civilization is a condition of slow growth, the Christian ideal of a united humanity would seem possible by reason of a steady improvement. There is no evidence that radical changes will occur so suddenly as to seriously disturb the cultured bigotry that is so wrapped in conceit as to be thoroughly blind to any improved condition of society. A public benefactor is one who studies himself while exhibiting great distress at the wickedness he can readily see in others ; it is the private right of the individual that no human

power can deprive him of. The Bible was no doubt read and understood by multitudes of the early settlers in silent meditation that only the records of Heaven could reveal; but every individual can determine those records by reading the same Bible and learning that the government of Nature, God's government, is a never changing system, while the work of man is only improved by a recognition of some mistakes. There is no more important revelation of the Bible than the fact that every individual can interpret it for himself. The very foundation of American independence was no doubt the result of the individual reading of the Bible.

Liberty was the theme discussed in the colonies at every public resort, and it is not unreasonable to suppose that the early settlers became imbued with the fact that no person was a subject to any human authority. Voluntary submission or forcible submission does not affect the general principle that is the birthright of every individual.

Cultivation has no more effect upon natural education, or God's teaching direct to the individual, than a human government has upon the law of Nature. The fact that wickedness can be so readily cultivated makes a government necessary to protect society. If a person can be convinced or frightened into the belief that he was born depraved, he can be readily subjugated to a condition of obedience or servitude. The man who can read, however, can scarcely help discovering that people who become elevated to exalted positions take their wickedness with them, and no "subject" was ever more strongly fettered than a man tied to his own wickedness. What appears to be elevated society is a

delusion of the vision. Society that depends upon superficial effect and the purchase of morality, is inferior to the native American society that greeted Columbus with kindness and was afterward betrayed into serving the aristocracy of Spain. If the natives were depraved and dubbed "savages" for resenting the outrage, what should their task masters be called?

CHAPTER XII

THE American colonies had demonstrated that the government of Nature was superior to any system that man had ever established. Prior to the advent of commerce and trade relations that made the accumulation of wealth possible, the colonies had been governed by miniature democracies. It had not occurred to the aristocratic observers of Europe that the isolating of such morbid groups of its lowly subjects would engender any suggestion of a reform system of government. It excited mere ridicule in the minds of the exalted society of the mother country if it was even suggested that "paupers, criminals and vagabonds" ever indulged in thoughts so profound as human justice.

History has preserved enough of the pioneer society of America, to make it as impossible to prevent the facts becoming known, as it was for the Romans to endeavor to destroy the Bible. Great events that have special bearings upon the march of civilization, have always surprised the most cultivated class of society, and when it

is observed that scarcely three hundred years have passed since the poor and lowly outcasts escaped from their oppressions and fled to America, it is significant as a repetition of history. The same period transpired before the lowly event of Christ's teaching was so much as investigated by the class of society claiming to be the elevated class. What reason can a thoughtful mind offer, that God's law upon earth is less effective than in the days of the Pharisees?

History gives no evidence of man's laws disturbing the law of Nature, that is, no direct evidence from the original historian. It is not necessary to dispute authorities or question the eminence of either ancient or modern writers, the individual is rapidly becoming able to read history without having it explained to him. It might be comforting to the individual who tries to feel exalted and superior to his fellow men to nurse his prejudice and cling to his training; but it will not change the fact that the progress of the American colonies burst upon the aristocracy of Europe like an earthquake.

Writers, traders, mechanics and cultivated swindlers flocked to America to leech and beguile the simple minded settlers. It marked the transition from a strictly agricultural to a commercial period. European writers profited by ridiculing American society; it was similar to the disregard for the early Christians, but since doctrines were formulated to accommodate aristocratic society, the interpretations of the Bible were worshipped more than the original text.

It was enough for the aristocracy to pin their faith to, to be assured by the profound theologians of the day that some were born to rule, and others to serve. They

surrendered their souls to the care of doctors of divinity, and their physical bodies to doctors of medicine. The discussion of topics was bad form, and no one can believe that God ever intended to punish any one who was too ignorant of his duty to be responsible for his acts.

Commerce and trade introduced the possibility of accumulating wealth, a perfectly proper ambition for any individual. It will be well, however, to pay more than a passing notice to such an important feature of life as wealth—a mere reserve for future needs. A theory in dispute with experience is always a stern chase, hence the individual is compelled to face the fact that he must judge for himself the proper methods of obtaining wealth, and to what use it will be applied. Its influence upon the social conditions that affect government systems, is also the individual privilege to determine from multitudes of books that reveal the effect of wealth upon morality, civilization and human happiness. The man who has sold his “birthright,” and subscribed to the authority of others, becomes a nonentity so far as human progress is concerned. He will serve his master in “fear and trembling,” and even if he has the courage to change masters, he will continue to be a nonentity. History will furnish details to show that human beings too timid or unsuspecting to offer resistance, were first forced to serve a master, and later trained for the same purpose—all to gain wealth.

Statistics may show that the elevated class of society is more moral; (?) but can the most luminous writer show that the love of gold has diminished to any perceptible degree. The influence of wealth upon the early settlers of America, gives a clear illustration of

both the good and evil of it. The fact that one individual may not be able to see by the light of another will not prove that all mankind is blind. There are two general methods of obtaining wealth, one is to earn it and the other is to steal it. The inheritance of wealth does not change its original location in the bosom of the earth, that is, it still has to be earned by labor. To be born wealthy is equivalent to being "still born." It is left for any individual to draw conclusions or make deductions from these statements, for their principal features are that no individual is ever placed in a position to be obliged to accept the opinion of another.

No one has been able to take account of the stock of wealth that the earth contains, and whatever exceptions could be taken, it would still be an individual privilege to claim that every unit of humanity was an equal co-partner in the wealth of the earth. Feudal law and both social and political economy could be quoted to prove that the privilege of ownership was settled beyond dispute. It could also be claimed that an admission of equal co-partnership would encourage anarchy and endanger the tranquility of society. It is always dangerous to defy the law of Nature or the law of God; but conditions change, and with such changes it becomes possible to modify human law that it may better harmonize with the Supreme law. Any individual imbued with the spirit of liberty, and it is reasonable to assume that all are, becomes an independent lawyer just as soon as he can read. He has undisputed command of both written and unwritten law, and in his silent meditations, his conclusions are personal property. It is a reserve force that the most intelligent is as ignorant of as

the Pharisees were of the future of the Scriptures.

No such conditions had ever been recorded by the historians as existed in the colonies of America. Groups of humanity — the very dregs of European society, had governed themselves, in comparative peace. It may have been entirely due to the influence of the Christian clergy ; in any event, however, it was a severe rebuke to aristocracy who claimed a special privilege from the "Supreme Being," to both own the earth and rule it for their special benefit.

There is very little evidence in history of any man being cured of the disease of prejudice, or greed for wealth ; hence social conditions did not concern men who were seeking wealth. Men who were styled "gentlemen" in English society had witnessed whole ship loads of human beings compelled to "walk the plank," without a word of protest or a cringe of conscience, simply because the end justified the means. English law, as written, would not countenance piracy ; but the controlling power was aristocracy, and the influence of gold would defy the "King's bench," while the consoling blessing of the church could be obtained for a liberal "cash down." If history is to be believed, it would seem that the greed for wealth would defeat the very power of God ; but natural law holds the balance of power, and the silent intelligence of the most obscure beings in collective action acts as a unit.

Wealth will purchase whatever the most craving desire the disease of man may suggest, and for a liberal fee the doctor will soothe his pains with drugs. The one feature of life that wealth will not purchase is happiness ; yet it is obtainable free of cost, a simple prescription

that is found in the Bible, "Go, and sin no more."

Simplicity, however, is an aggravating remedy to a person who desires wealth for the sole purpose of evading the natural law, and also the divine law, to earn bread by the "sweat of the brow," and while the law also says, "thou shalt not steal," it goes without saying that man can steal, and also live by the sweat of the brow, too often, though, by the sweat of another's brow. It can readily be observed how the Scriptures can be interpreted to justify a person's desires, but the idea is, will Nature permit the law, that is an individual privilege to know, to be defied? Nature can be theoretically "depraved" for the convenience of people who are anxious to gratify their desires; but she insists upon a settlement of accounts that theories cannot settle.

To earn wealth by physical labor is an undoubted privilege, and the private right of the individual, and by reason of an advanced stage of civilization, the principle of trade could be accepted as legitimate in the sense of a mutual exchange. Beyond what is covered by physical labor and legitimate trade the principle of aristocracy is involved. The effort to enhance values by the exertion of labor is theoretic and can be determined by the simplest individual who can read. There are plenty of books that treat the subject exhaustively, very few, however, recognize the lowly laborer. The most popular books are the ones that endeavor to make stealing a virtue. Popular books would only apply to the cultivated class, for it is a very significant fact, that books treating the subject of human relations, are so obscurely written that it would seem as if the writer would become lost in his own theories. The theorist betrays his ambiguity in the

very profundity of his argument. The reader becomes amazed at the intellectual capacity of a writer, simply because he cannot understand it, or what the writing is about.

The command, "servant obey your master," has taxed the highest type of intellect that the human mind has developed, and the unlimited effort that is made to convince a menial that he should be thankful for the privilege of being a subject of his cultivated surroundings, betrays a serious purpose in such profound effort. A thief even would not be so unreasonable as to claim that he deprived his victim of the fruit of his toil, because he lacked the intellectual capacity of making good use of it himself. The very hair of human beings has been analyzed and dissected under the most powerful microscope to determine the relation of one man to another. It is a false position that demands the greatest effort, while simplicity is always the best evidence of the truth.

The man who earns wealth by his own toil, appreciates it more than he who obtains it by his intellectual ability to trade upon the weakness of humanity. Hence to beguile the early settlers, was much easier than to disguise the motive. It can scarcely be questioned but the spirit of evil in the form of temptation is the very incentive of civilization. Vegetable growth requires attraction, and what but attraction of some character would induce a man to exert himself beyond the mere satisfying of his appetite. Nothing is more convincing that human beings could be reasonable than the fact of their acting so unreasonable. The man who insists upon his right to obtain wealth by deception, or what is equally the same, to take advantage of another, ignorant of the sit-

uation, discloses the fact that he knows he is doing wrong himself. It is very significant that a man as a rule who accumulates wealth will gradually assume aristocratic privileges, even if he was not to the "manner born." It simply shows how difficult it is to resist the effect of prosperity, and the only commendable feature to such a condition is, it would serve as an example for posterity to avoid. It would no doubt be humiliating to writers that endeavor to show that morality depends upon culture, to realize that civilization depends upon the very people who are viewed with scorn and contempt. That is precisely what history reveals continually, and no event is more conspicuous than the early colonial period of America.

The fact that wealth has an elevating influence upon humanity should not deceive a person who is sincere in a desire to do right. The superficial character of wealth is attractive, and what appears to be the goal of human happiness vanishes at the first embrace. The experience of the earliest settlers taught them a lesson that was passed on to posterity in a traditional manner; it was a contempt for the superficial character of wealth. The flutter of vanity and conceit did not disturb the tranquil society of the rustic settlers. They felt more than they expressed when European manners and customs were being introduced into America.

The farmers, however, were very different from the peasantry of Europe, which no doubt deceived the few aristocrats who were attracted to America by their greed for wealth. The farmers had experienced privations that taught them the true value of wealth, and as a rule they became economical and thrifty without regard for

personal display. -Old foxes are pretty hard to catch, but it would seem from historical accounts that the introduction of rum and other vices from Europe was more acceptable than the "tea" at a later period. If the farmers did indulge a little in the tempting baits nothing could cure them from laughing at any aristocratic display.

The aristocracy and also the learned fraternity of Europe were all at sea in regard to the silent musing of the thrifty farmers of America. Students were rare who ventured beyond the proscribed limits of standard authorities. They were mere echoes of whatever school of philosophy they were taught to imitate. It would seem from the observation of at least one individual that a person could be so unduly trained as to lose all power of natural ability; but it must be admitted, however, that an observer can discover faults in others, while he still lacks the all essential power to discover his own. It would prove to a disinterested person that it was possible to so train an individual that he would be a brilliant imitator, but an absolute nonentity as a producer or critic of original possibilities of the human mind. It is a well known fact that man can be trained to serve, as well as chained; and regardless of the great efforts of brilliant historians, facts will not down.

The people are learning to read, and natural intelligence muses over the revelations of history, and while it is possible to train a youth in some channel of belief that practically destroys his personality, it is not possible to prevent the natural man from reading and musing over the injustice toward the lowly people in the past. Doctrines or schools of philosophy may be remarkably

sound from a logical standpoint, but in the absence of followers or trained believers they will go out like fire in the absence of fuel ; yet the truth has never been the cause of a single war in its defence. It will stand alone and proclaim itself to the individual intelligence in entire disregard of man's resistance.

The fact that virtue is timid and silent in the presence of the boldness of evil is well demonstrated in the history of America. Besides the impossibility of sustaining a system of aristocracy as a governing class, with a universal privilege to read, will be as contrary as to teach fish to live out of water.

People who can read will neither be subjugated by the fetters of training nor the chain of the slave. The Bible proclaims it, as also the march of civilization, against the persistent obstruction of aristocracy and the alluring greed of wealth. Virtue is always found in the natural man, which the advent of America proclaims. While some are tempted to sell their birthright, and others who have subscribed to the authority of brilliant examples may blaze, virtue in silence leads the march of civilization.

CHAPTER XIII.

THE art of manufacturing developed very rapidly from the crude methods in vogue in Europe. The artisan often migrated to America, not so much from any particular attraction for a field to exploit his talent, but to escape from the tyranny of his master. There was scarcely any encouragement in England to improve any method of manufacture after the making of an article was accomplished. The system of servitude that was tenaciously held to by the aristocracy prevented the natural ambition of man from asserting itself. Work of any character was termed drudgery, and the mere necessity of life was all a laborer had any reason to expect. He was thankful to his employer if he could earn his living, it was not strange therefore that working people would become sullen and reckless in such a stifling atmosphere.

Aristocracy was always conservative and entirely indifferent to any labor saving device. The common people were taught to be obedient servants, and if an improved idea was even suggested it was feared that working people would grow arrogant and rebellious. The only scope of natural ingenuity was to relieve, to some extent, the wretched hovels that the working people were forced to live in. Progress was forced upon

England from the natural disposition of the common people to struggle for their rights. There is no evidence in history that the learned or cultivated class ever suggested anything of a manufacturing character. They seemed to be entirely devoted to the study of methods of subjugation and how to prevent the common people from discovering their natural ability. The effort of the ruling class to monopolize every improved condition in the art of manufacture or scientific discoveries, never included any recognition of the rights of humanity.

It must have dawned upon the minds of some of the great philosophers and professors of scientific studies that civilization was annihilating musty theories rather than being guided by them. Men who will steal, however, or seek to exist by the toil of their fellow men will never use their mental faculties to condemn the system. Because cultivation is possible it in no sense justifies a system of monopoly, and also the employment of the superior ability to subjugate people less favored.

If civilization could be anticipated there would no doubt be huge barriers erected to prevent it, but it appears from unexpected quarters, and from such obscure people that the parallel of Christ's advent has to be theoretically revised to explain it. Theories are offered in profusion after an event occurs, but to admit any error that would sacrifice the one feature of a privileged class of society, was more than any dared to utter. The minute energy required to manufacture certain fabrics, that were worn with haughty indifference, was not considered as any reflection upon aristocracy. If the artisan or poor laborer worked years upon an article and earned the meanest existence it would not suggest any

merit for a mere workman. The infatuation of a noble birth had become so cultivated that no sense of justice would intrude upon a mind so diseased. Men who could write great volumes of trash about the wonderful exploits of warriors, and picture the glorious results of some murderous conquest, could not perceive the peaceful agency of art that was instilled into the human mind, as uncultivated as a spider that weaves a web, yet putting the ability of man to shame. If it requires so much talent and long study to discover why nations will war upon each other, it would seem that wickedness would be located, even if it could not be destroyed.

Theories have become so attached to a system of aristocracy that the effort to hide evil engages all the cultivated ability of the world; hence where can one look for human virtue except among the lowly people or very "outcasts," such as were shipped to America to relieve the vision of aristocracy from their uncouth surroundings. The colonies of America were supposed to be the very last places in the world where the art of manufacture could flourish. It was not disturbed by the aristocracy because it had been settled by the wisdom of the age that it was dangerous to encourage natural ingenuity, and by retaining all the cultivated ability at home wisdom was not concerned about the future of America.

The spirit of liberty had unlimited range in the wilderness of America. It stimulated every natural faculty, and the oppressive character of man to subjugate others was neutralized by the vastness of the country. "Savages," as the native Americans were called, were less to be feared than the bigoted tyrants that endeavored to restrain the most valuable right of man—liberty. What

man was ever born with a privilege to specify the degree of liberty that another should enjoy?

We have history and tradition as well, besides the facts beyond dispute, that no nation ever had such phenomenal growth as the United States. A man must be prejudiced beyond hope not to be able to see that it was a rebuke to aristocracy and an encouragement to democracy.

The marvellous results of manufactures of the most primitive character reflect the natural power of man fully as great as the cultivation of the mind, and even greater when peace or war is considered; for the former suggests peace and happiness, while the latter promotes war and destruction. It would be well for any one to observe the relative condition of the ingenious workman of Europe, obstructed by the tyranny of aristocracy, and the same man in the unrestricted field of America where he could reap the product of his toil. It should reflect a rebuke upon a man who feels his importance to be enhanced by the fabric he wears, entirely ignorant of the skill required to produce it.

There was no possible chance in Europe for a man to profit by his skill; such a man was taken advantage of in like manner to the enslaving of the negroes, simply because they were too ignorant to resist. Aristocracy not only possessed the exclusive title to all the land in Europe, but in addition it exercised such influence over the working people that their ambition was stifled in reckless debauchery. Men came to America perfect wrecks in consequence of the injustice practiced upon them by the aristocracy. These men were often skilled artisans, and with the crude materials at hand, such as the skins of animals with their fur, and even hair was

utilized, also fibers of wild flax with the cotton introduced later ; it revived their drooping ambition. It had a redeeming influence far more potent than all the moral teaching that aristocracy could formulate. It did not require a theory to demonstrate it, for the facts were self evident.

History will reveal to any individual who can read, the social inconsistencies that have occurred since the Israelites fled from the Egyptians. People who cannot read can be deceived and trained into a condition of servitude by men who will exert every energy they possess to justify the act. Two circumstances are plainly revealed which are very confounding, and nothing but the natural reasoning powers of the individual can solve the seeming mystery. The earth would have been barren before America was discovered if men claiming to be the rulers of the world could have stifled the spirit of liberty born in every human being, and demonstrated by the first use of his fist. Call it depravity or an inherited disease, civilization would have been impossible but for that little individual fist. Both men and women have had visions and dreams that have astonished themselves and attracted followers, (modern nightmare) but such men and women would reveal all the wisdom they possessed by proscribing that their followers should subscribe to a condition of servitude and submission to whatever was required. The system of aristocracy, understood as a privileged class, was first introduced by said nightmares, or history is not worth the paper it is written upon.

Men can be asked to specify what they believe, and dispute about it until they get mad and marshal their

followers to mortal combat, yet what they really believe is an individual privilege that no unit of humanity can be deprived of. After the people began to read, and it was discovered that the printing press and the distribution of literature could not be suppressed, the Holy Alliance was inaugurated, which betrayed the fears of the aristocracy, and incidentally their wickedness, in seeking to oppress the working people. It is a doubtful problem if any person in favored circumstances is sincere in his effort to teach the common laborer to read, except with a condition that practically entails a submission to the system of aristocracy. History does not reflect any sincerity in any form of teaching that does not include obedience to human authority.

There is evidence enough in history that the lowly people are in no sense obligated to any human being for the privilege of learning to read. It is with the same eager desire that a child demonstrates with his fist that he shows his determination to learn something. The fact that he can be abused and taught submission by reason of being of parents who have sold their birthright is no fault of the child.

The man who fears that civilization would suffer in his absence would need no medical examination to determine his sanity, or if it troubled him to hear that democracy had established a foothold upon America that no earthly power could destroy. There is no previous condition in history of a parallel character, by reason of the individual opportunity to develop his natural ability; besides, being able to read of the duplicity of men, he could defy in such a wilderness as America.

Every little stream of water near the settlements was

utilized for turning some crude water wheel for milling or manufacturing purposes. Now, while the ideas were all brought from Europe, what is the most important as reflecting upon the system of aristocracy, was, land was not held at prohibitive rental, for great nobles who were given large grants of land, very indifferently surveyed, considered the title more as a joke than having any rental value. Besides, any form of taxation was so difficult that it would be evaded or neglected altogether. Still another reason was that the class of people, as a rule, who emigrated were the "dangerous and criminal classes." It was doubtless felt if they could support themselves it was a profit to the mother country; and again taxes were neglected; besides if any story reached England of the prosperous manufacturing events in the colonies it was too much of a joke to investigate. It all tended to encourage the settlers to vie with each other to improve the opportunity to obtain titles to the land and accumulate property.

Peaceful society was no doubt largely due to the church and schoolhouse, but after fifteen hundred years of war in Europe to decide who owned the working people, the individual decided it for himself by practical experience in America. It is immaterial whether the credit was due the church or the individual incentive to grow at the first opportunity. The fact is, beyond reasonable dispute that the thin edge of the wedge was entered that was destined to shiver aristocracy to splinters. It is one of the strong evidences that history records from the time of David, that the virtue of civilization always occurs in the most obscure places and at very unexpected periods.

It needs no profound explanation to convince a person of what he has discovered himself. It is evident to one individual at least that the effect of teaching or training is neutralized by reason of the possibility of both good and evil being taught. The individual must decide for himself what is right or wrong, whether he will serve or be free, in the same manner as Esau did. Commercial theology does not concern any person who can read the Bible for himself. No event in history shows a more striking proof of the individual privilege to his own personality. If such ideas are mere theories how can it be explained that the very dregs of humanity were sent to America to set an example that cultured Europe was forced to adopt? God's ways are not man's ways, but the "advent" of the colonies of America should suggest to people who are looking for more "advent" and more "signs" that God or Nature is not disturbed by the art of man who can build towers of Babel and then watch them tumble down. It would seem that man was getting culture enough to read the "signs" without the necessity of having them pointed out by men who would treat the subject as a commercial affair.

History that was written prior to the American Revolution was more devoted to some specific object than to any events of a plebian character. Hence the effort to contradict conflicting records, betrays a motive that is in effect the very essence of history itself. It cannot be disproved that a majority of men who enjoyed life free from the necessity of menial toil, made every effort to prevent the masses from learning to read. It is also a question for the individual to decide whether peers or men associated together and able to monopolize

any specific bounty of the earth are ever sincere in their pretension to enlighten the illiterate man. If they are not sincere, it is only by the individual effort that social conditions can possibly be improved. The reflection of history upon the individual reader can reasonably be supposed to be of similar character to that upon the minds of other individuals. It is therefore such silent musing that the peers of monopoly would do well to study. Peers of monopoly were in comparative safety so long as they could prevent the masses from learning to read, and terrorize any venturesome mortal who dared to show the least human interest in the improvement of society at large. This feature will be treated more definitely in succeeding chapters.

There is traditional evidence enough in the absence of written records to warrant the belief that the manufacturing interests of England were alarmed at the progress of various industries in America even as early as the sixteenth century. Iron was smelted, which aroused the jealous interests of the English monopolists. Every effort was made to prevent the growth of any manufacturing interests. It was vigorously contended that the colonies must be strictly confined to agricultural pursuits. Opposition seemed to stimulate the pioneers to greater exertion, and the great distance of the colonies from England with only sailing vessels as a means of communication tended to assist the colonies in outwitting all attempts to restrain them from the exercise of their liberty. It would seem to indicate at a very early period that America was destined to rival Europe in the most essential feature of civilization.

Ship building was added to the other industries, and

a brisk commerce was established with the Spanish Colonies, but the moral standard was so low from the reflection of European greed for gold that piracy and legitimate commerce were undistinguishable. A constant warfare of some character was the best proof in the world that prosperity itself would always suggest some means of justifying the methods of obtaining it. It would appear that no semblance of morality was observed upon the high seas, and only romance reveals a vague idea of the probable facts that are buried in the sea.

CHAPTER XIV

IT should be observed that the contention between the Catholic and Protestant factions of the Christian Church, at the period when the American Colonies had reached a degree of marvellous prosperity, reflects upon the present condition of society the relation between democracy and aristocracy. The individual of that period must have been as able to use his natural intelligence as the individual of the present is to review the event from mere historical records. The individual privilege to observe the men who claimed to be the guiding influence of morality by reason of a privilege derived from the same source constitutes an equality of privilege at least, even if all other conditions of equality were at variance.

The tenets of dispute between these contending factions were strictly theological, and have been exhaustingly treated in literature. It is the possibility of a dispute between men claiming a divine privilege to command an obedience from the uncultured man, who was taught that he was destined to dig in the dirt until he could be morally regenerated. It is the relation of the dispute upon the system of aristocracy that concerns the individual of the present more than the details of the disputants who have rendered their accounts to the source from whence their privileges were obtained.

The toleration of an individual expression of opinion at the present is more the result of improved conditions than any change in natural intelligence or the greed for authority that is so obvious in people who are able to display their acquirements to a remarkable degree. It would doubtless fatigue the minds of many individuals who feel themselves to be the possessors of a remarkable volume of artificial knowledge to even consider such a "vulgar" idea as natural intelligence possessing a pre-eminence to any possible height that the artificially acquired could ever reach. An individual can be often controlled by his sense of fear and severe threats of punishment, hence whatever his intelligent thought might be, he would be restrained from making the least sign of utterance. To serve in silence is the admonition of a master to an involuntary servant. It is for the individual himself to determine what these suggestions have to do with theological disputes or the degeneracy of aristocracy, but when a man's appetite is in contention with his reasoning faculties the former will demand attention first, and the reason will consider the event afterward.

There are no doubt many individuals who could attest that they could observe an event much more distinctly than they felt able to explain it; besides the lack of courage to express a distinct impression upon the mind is often the restraining influence that silences an individual. When the conditions existing two hundred years ago are compared with the present it could be seen by an observer that the appetite and desire to command the services of others to perform the menial toil absolutely necessary to maintain existence, the dispute between the Catholic and Protestant would shed light upon the subject.

The moral influence and spiritual reverence were commendable in both factions but no excuse can be offered for the dispute over the question of which faction was privileged to command service from the food producing toiler. The theological duplicity of the Counsel of Nice is responsible for the great mistake of justifying a system of aristocracy; and regardless of the disposition of man to exist at the expense of others, it was necessary to agree upon a generic foundation to dispel the conflicting schools of philosophy of a humanitarian character. The individual who would seek for literary justification of the privilege of being wicked, of which fact he was perfectly conscious, could find "authorities" in books that would take a life time to read. It is not so much the desire to be righteous, as it is to condone the privilege of doing wrong, that so much literary talent is wasted upon the subject of theology. Any commercial interest that an individual will accept a profit from, he will defend as a righteous principle, by the same rule that prompted him to accept the profit.

Stealing, piracy and a system of slavery or servitude was the prevailing method of supporting the system of aristocracy two hundred years ago. Hence any system of theology that condoned aristocracy was an abettor of the wickedness, regardless of the moral rectitude that the act was disguised in. The absurdity of two men of equal intelligence, both natural and artificial, contending over schools of theology as between the Catholic and Protestant, when the very Law was so simply expounded by Christ that "babes and fools," even, need not err. If it was due to some specific training, so much the worse for the training.

It should be observed that chattel servitude at that period was a recognized institution of domestic economy, by the cultivated class, and any theology that denied the right of one man to own another would not be profitable enough to pay for preaching it. Protestant preachers were more susceptible of the spirit of liberty by reason of the influence of colonial society. Besides, the hardy pioneers would not tolerate any preacher that did not emphasize the word "liberty" equally as distinct as another word. While the Catholics were treated unjustly in many localities for political reasons, there were many of its clergy fully as faithful to the preaching of Christianity as the Protestants were.

Personal rights and liberty were very difficult for the Catholic clergy to combat with, for obedience to human authority, or Church authority interpreted by its clergy, was the very corner stone. The Protestant clergy were more prosperous in the colonies by means of the great variety of ways by which the wicked could become regenerated. It encouraged an individual indepen-

dence that was the forerunner of the Declaration of Independence and the first general acceptance of the Golden Text that had ever been recognized by any considerable body of men.

The most learned men of the period were too practical to dispute without much regard for the science of reason upon one very important subject; however, they were thoroughly agreed and strangely ignorant, judging from the evidence of history. It was the degeneracy or conversion of the natural man who had been taught by social surroundings or the customs of the period to have godly reverence for professional men and public orators. It was a homespun conception that polite manners and respectful recognition of each other made the gentleman or lady, rather than any favor of birth or specific social station. A failure, however, to recognize an official with such mark of respect as he would designate would consign such a man to the pillory or a severe whipping. It reflected more upon the degeneracy of the official than upon the victim who was prejudged to be contaminated with "original sin." Such punishments were never in dispute among the early magnates of society.

It shows a very decided feature of the disposition in man to magnify his own importance, and if that is what is meant by "original sin," no one gives evidence of its staying qualities more than the men who dispute over it and vent their anger upon the silent people too ignorant to make a logical defence in specific language that would indicate that the plaintiff was neither to the "manner born" or the manner trained.

Facts that history reveals, with their reflections upon

the present social debauchery, cannot be hidden by the learned men in their theological disputes over scriptural text, for an unexpected feature is rapidly developing that will have to be met, in a parallel manner that the scriptures had to be met after years of war for no other purpose than to obscure the natural intelligence of the food producing class. The history of the struggles of the American Colonies has no parallel in what is termed "profane history" for two very important reasons :

First, it was the first opportunity to any considerable extent that any people of the earth had such a privilege to develop their individuality. However adverse some of the minor details could be made to appear, the general result cannot be revised, even if the written history can be disputed by the learned scholar of the day in a similar manner to the dispute over the Bible. The most important feature that the scholar of the day, who must consider logic to be an essential feature, is the people are reading the most minute events of the day. Reading includes the faculty of thinking, and no parallel can be found in history to give the least hint of what they are thinking about. Only from imagination, from circumstances that always will crop out, can anything like predictions be indulged in. Ancient history, however, records that the vast majority of the "wise men" of old were more noted for their failures than their success. Whatever the reading workman thinks is the individual privilege to imagine. It is safe to claim that the silent reader of current events is collectively a unit of one mind that they have always been deceived by the class of society who claim to be privileged.

Present conditions cannot escape an observer's mind

who is really sincere in trying to promote an improvement in society. If he cannot sacrifice his own individual interests in the commercial value of his precepts, he should at least recognize the privilege of other individuals to decide for themselves what was best for their individual interest. It is neither the fault nor any creditable action of aristocracy, or "wise men" as a class, that is promoting the unparalleled condition of the masses learning to read. It will have to be reckoned with by the scholars who depend upon ancient books to justify their conclusions. No expounder of theology has given any evidence of adding anything to the teaching of Christ and his Apostles, hence when preaching was a necessity to enlighten the masses it was without price; now the masses can read it without price. While the no-price is a parallel feature, it must be recognized even in the absence of a willingness, that people who can read, are at least, as able to understand theology as "wise men" who have failed to come to a common understanding after disputing two thousand years.

This new condition—the ability of the masses to read cannot be overcome by any restrictions upon the circulation of literature, for secret scheming to defraud the public, exposed in print makes interesting reading, and is also the most powerful civilizing influence of the day. There is no evidence that God is discouraged because his "agents" have betrayed the "trust." It is no secret to multitudes of scholarly men, but commercial and social interests make it much more convenient to preach than to practice. Christ taught two features of vital importance to the individual—redemption and the fact that religion is free. Besides no individual who can

read could possibly fail to observe that he rebuked specific forms and "stiff necked" people.

That monarchial forms of government had practically controlled the relation of theology to the working people, prior to the advent of America, made the dispute between the Catholic and Protestant more bitter. If an individual might be permitted to have an independent thought of the design of God in permitting the pioneers of the colonies to cultivate independent, or individual ideas of theology, it was to prepare the people for the stubborn contest against monarchial and aristocratic forms of government. That God does not permit wickedness to continue in accord with man's wishes needs no comment, but if any man feels that he has a special privilege to exercise authority over others he should study the individual experience of the pioneers of America, for it was not a revelation to a Moses but a revelation to each individual, of a similar character, that when they acted they all had the same end in view. It would seem that God had become tired of giving special commissions to "wise men" who used the power to elevate themselves by crushing the people underfoot.

That it required courage two hundred years ago to defy "the powers that be" is almost forgotten by people who enjoy prosperity as a result of such courage. To encourage individual regeneracy upon the basis of individual experience would be too much of a shock for the trained subjects of society to acknowledge without a severe opposition. Society that enjoys an unrestricted privilege of an idle life, has scarcely any idea of what the Bible contains except a few passages that soothe the ennui of idleness.

The individual who is controlled by his self interest, is neither a righteous judge nor a competent critic to determine what the private rights of others are. This writing may be scorned and ridiculed by a person who feels that the social problem is settled, or at least no problem for a layman to bother with; but when men of a greater ability assume authority over others by reason of their lesser ability, it would be interesting to learn from what source they derive their authority to teach a layman, when they fail to arrive at a conclusion themselves. Or if they are not able to judge righteously toward themselves, and scorn the effort of a layman to have an individual opinion of so profound a subject as theology, it surely betrays a motive of injustice that even laymen can penetrate. Self righteousness is a private privilege equally as effective to a good influence as for any man to point out the danger of individual justification of his own acts. The transition of a monarchial form of government to a form by which the people are supposed to rule makes it necessary to change the foundation that governments were supposed to be anchored to for all time. The science of logic, however, is too dense for a layman to indulge in, but natural intelligence is a birthright that no human power has been able to rob from another since the advent of Adam, at least history does not record any such happenings.

It needs no reference to detail to show that the one great feature of theology is to prove that man is not an independent unit of humanity, that his moral obligation to society makes him a subject of moral training, or a subject of some human authority. That was very practical theory to instill into the minds of the king's sub-

jects, but by practical experience the pioneers of the American Colonies learned that they could perform their moral obligation to society with no other training than their individual sense of human justice, and they owed no allegiance to any one except, as Ethan Allen put it, "the Great Jehovah and the Continental Congress." Now it was extremely bold in the early days to speak openly, but there is traditional evidence, if no other, that such sentiments were the silent musings of the common people.

Natural intelligence has never received much attention from either ancient or modern scribes, because all schools of theology were united in the oppression of the lowly people, and to admit that man knew anything before he was trained would have been very destructive to commercial teaching, besides aristocracy would have been deprived of its principal means of support. To make human authority in any way impressive to a layman it was always compared to a parental authority. It is beyond dispute that a parent's influence is a great factor, but what parent ever failed to notice that a child of any spirit was clamorous for some period when he would reach man's estate. Regardless of the effort to instill into his mind that he would be a subject even after he had reached that happy condition, he could scarcely be restrained from declaring his rebellious spirit. The possibility of training a child to either good or evil is no question for dispute. His natural intelligence is the important feature and who but the individual parent from the observation of his child or the experience of his own childhood can determine the relation of natural intelligence to the artificial?

Does not the child imitate, or try to, every act of the

parent? It proves that influence is an important feature and it could be claimed to be all the more important that the parent's acts were above reproach, and it is quite reasonable to claim that his acts would have been, if his natural intelligence had not been bent out of shape by systems of training born of injustice toward humanity.

The science of logic is a deep study from an artificial standpoint, but is there no parent who can attest that the logic of a child untrained to his letters even, will display logic that puts the artificial to shame? Besides the all abiding confidence of a child, shown by the effort to imitate every act of the parent. Is it the fault of the child in face of such evidence to charge the wickedness of art to a defect in nature for the purpose of hiding the duplicity of parents who will dispute with each other and yet agree, for the good of the child, to punish him for striving to outdo the example of his parents? By this illustration, it needs no comment to show that art is always a failure in its effort to teach nature obligation to art.

CHAPTER XV.

IT was a generation prior to the American Revolution that the natural spirit of independence began to assert itself, with no definite purpose, however, for no amount of artificial calculation can determine events prior to their advent; that is, experience becomes an indisputable fact regardless of the effort of art to forestall it. What is equally as important, is, aristocracy never surrenders until its food supply is exhausted when individual units will condescend to become members of a common humanity. There is plenty of history, prophecies and even the teaching of Christ, that verify these observations. The garment of conceit will gradually become as comfortable as the bliss of ignorance; it is a neutral condition of society that has no possible influence upon civilization.

The conflict between the colonist and a sub-aristocracy of a snobbery order called tories, was in active operation for quite a period before England took any decided step to enforce a strict obedience to the king's law. It was previous laxness of the home government that had really acted as an encouragement to independent action, but what is the most important to notice, was the character of men who were the progeny of the very dregs of European society. The tory class was generally more

noticed by historians as forming the controlling element of society, and this is the most interesting feature for a student of history to observe, as it reflects the relation of democracy to aristocracy. It ceased to be a theory after the practical events became established facts in America.

Prejudiced opinions in regard to the duty of subjects to their king and also respect for law in the common interest of society, were a natural result of aristocratic conservatism but here was a situation that had no parallel in history even if the prejudiced mind failed to notice it. Natural intelligence had never in the history of the world had such an opportunity to display individual development. The fact that no large communities existed in the interior of the country; besides, with very tedious means of intercourse between the small groups, yet the spirit of independence was first displayed among these small groups. It would doubtless have attracted more attention if future events had been even dreamed of. But events have to grow before they become ripe enough to attract the attention of those who are fully occupied in trying to keep a wrecked aristocracy afloat.

It may be that the colonial events are of too recent occurrence to engage the interest of the archeologist, who it would appear, was more exalted in proportion to his distance from home. The eagerness for immediate applaud is quite in accord with the "get-rich quick" sentiment of this day, besides no one in his first attempt for public honors would be so foolish as to even suggest that moral purity was only to be found among people of the least cultivation. It is doubtless quite immaterial

to the power of God what the opinions of the people are, but past events reflect the importance of keeping in touch with the more recent occurrences.

That a community exposed to city life or the corrupt influences of aristocracy, should become indifferent to its duty toward society is not strange. Hence the necessity of teaching a system of regeneracy would be quite apparent from the corrupting influence of society itself. One has only to make unbiased observations of historical events to satisfy individual curiosity at least. People who have become addicted to the habit of borrowing their opinions from others in proportion to their notoriety or social standing, would not be able to comprehend the virtue of natural intelligence.

Local governments were practically disconnected, in the interior sections and nothing but a democratic method of government was possible for the protection of such simple society as the natural surroundings would suggest. That christian influence was always the most remarkable feature of lowly people was no exception to the American Colonist, and no doubt it was a great factor in the formation of the typical patriot, or the "thieving rebels" as they were called by the tories. The officious character of the tories subjected them to a violent reception, and regardless of officers acting in the name of the king, only by a considerable body of men could the law of England be enforced. Similar to the advent of Christ was the advent of liberty to the American Colonies. It was a rebuke to the "stiffnecked nations" of the earth, and when God reveals himself in such a positive manner the wonder is that men who claim to be the wise men of the present will defy the power of

God in like manner to the Egyptians, then the Jews, followed by the Greeks and Romans, then England in her arrogance of power defied even God who by "signs" and rebukes demands that the lowly of the earth shall be released from bondage. These parallel events should suggest a revision of theology before the common people can read the Bible and interpret it individually. Natural intelligence and the ability to read are sufficient to discover the purpose for which the working people have been deceived.

The social and moral conditions of communities separated from each other under a local democratic form of government, compared favorably with the villages of the present that require a group of local politicians, a daily police court, several doctors, as many lawyers, a local jail and a convenient insane asylum. When these "luxuries" are enjoyed by the progeny of the simple colonist who bore the brunt of battle for American Independence, it should certainly be interesting to students of sociology to study the cause. It is from no lack of training, at least, that society is making such a demand upon the artificial ingenuity of man. The unity of the colonies in their resistance to the restraining laws that England endeavored to force upon them was very suggestive of the same thought in the minds of the individual settler. It is idle to suppose that the separation from the mother country was a conception of the ultra cultivated men of the colonies, but nevertheless it would appear so from modern historians who follow their predecessors in attributing all progress to artificial ability. But the conception of American Independence occurred in the interior among the rustic farmers in their disputes

over land grants and the privilege to till the soil and possess the fruit of their labor to support their families. The severely cultivated men were tories who affected aristocratic possibilities. There were a few men that would be classed as cultured to a moderate degree who espoused the interest of the farmers, but the king's agents were too energetic to permit of any open expression of sentiment against the king. There was every reason why the cultured people should adhere to the crown when their personal interests were considered. There is enough history and romance to prove that the instigators of the Revolution were more remarkable for their lack of artificial culture than otherwise. It is with no reflection upon the scholarly character of some of the participants of the war, but it was remarkable that the primary agitation was from the natural intelligence of the farmers rather than from the artificially cultivated. It is no disparagement against the ambition for culture or education that these reflections are written, but it is from the disposition of the cultured to embrace the system of aristocracy, and the most remarkable feature of the Revolution was the absence of aristocracy in either the civil or military operations. Regardless of the political intrigues that developed after the war really commenced, the entire movement was inspired by democratic principles or the fact that the only privilege that was ever granted by the Supreme Being to any unit of humanity was granted to all.

The prejudice of the historian who recorded these early events is just as conspicuous as all historical records. He confines his comments to the more elevated class, and betrays the human disposition to profit by his

skill in art, without recognizing the law of Nature or the power of God. Now these early events in America will become more prominent as future events develop, in like manner as earlier events reflected those which followed. It may take a hundred years longer before the importance of the American struggle for independence is fully appreciated. All great events that have occurred since David slew Goliath were little in their first conception, but great in their rebuke to the effort of man to elevate himself artificially in defiance of the power of God.

The American Revolution could scarcely be called a war, for it was more of a skirmish than a war in comparison to the struggles in Europe between factions of aristocracy in their jealous efforts to control the very element of humanity that was so successful in America. The effort of historians to attribute the successful issue to a few remarkable leaders betrays again the disposition of man to magnify his own importance in proportion to his artificial success. That it takes more exertion to bear prosperity than it does to obtain it is a too well known fact to the individual to require any comment. It was no fanatical struggle to promote the glory of some faction, it was a struggle for human rights and every individual that embarked in the struggle knew he was right. It was the same trust in God that David exhibited when he went forth with such means as he had at hand. Catholics, Protestants and Quakers buried their differences and contended for a common cause. Besides nearly every race was represented in the motley group that could hardly be called an army. If the democratic feature of the continental army had been better appreciated at the time, it would have changed

the social condition of the present, but events never play "leap frog" with each other; besides too sudden success in life has destroyed more men than were ever killed in battle, men never see the "writing on the wall" if it disturbs their personal interests.

The personnel of the army at its first appearance can only be imagined from a great variety of conflicting accounts. The probability is that the officers had no better standing in society than the men behind the guns. There is no doubt of one very important circumstance; there was no individual in the army (except he was a traitor to the cause) that had even a trace of aristocracy in his composition. Such men as Ethan Allen, Putnam and many others made no claim to social superiority. It is doubtful if any body of men were ever merged together in such social unity. Officers were recognized and obeyed for the purpose of united action rather than from any acknowledgment of superior talents. They were all democrats regardless of their cultivation or artificial acquirements. They all bore the title of "men" and the fact that Warren fought with them at Bunker Hill as a private soldier is the best proof in the world there was no aristocracy on the hill after the first run at least.

That it requires artificial ability to conduct the progressive affairs of life is a self evident fact, but when men cannot restrain their disposition to monopolize every circumstance that bids fair to yield money or glory, they should at least respect the man who had the ability to do it. It is the skillful man who is dangerous to the peace of society. Hence all the prominent events of the world have had to contend with the disposition of man to

monopolize the benefits regardless of the source from which a new idea was first suggested.

The struggle for independence in America was no exception to other events that are readily grasped as soon as they are developed sufficiently to suggest a possibility of success. There were comparatively very few men in America who were called learned or cultivated that would have admitted a belief that men were equal in the sight of God. If they had any doubts about it their personal interests would generally be considered more important than to quibble over a doubt. Now there were men in America, both clergymen and farmers who had become quite proficient in classic culture even, but their association with the rustic society of the colonies opened their eyes to the oppressive character of the generality of learned men to hold to the theory that a man who could be deceived was a victim of his own ignorance, rather than allowing that any responsibility rested with the deceiver.

The executive ability that was necessary to conduct a war was equally as important as to find men to stand behind the guns. With bribes and promises, all men of culture or executive ability were approached and urged to support the king. The great majority of the learned no doubt were tories, it made the success of the revolution an impossibility from a European standpoint. But that the more rustic characters of culture were more than sufficient to perform the executive and clerical work, the first Continental Congress would attest. The cultured man would be more severely dealt with by a court in England for supporting a democratic revolt than the man caught with a gun in his hand, for it could not

be believed that common soldiers, however numerous, could maintain a successful warfare against the combined resistance of cultivated ability. It was looked upon as madness for an educated man to defy the king when he had more to lose than he could possibly gain, a thousand farmers from the interior were not so much feared as an educated man. Tories were quick to tremble for the safety of their property, and many no doubt tried to support the king in private while they publicly favored the revolt. It was very dangerous, however, and it is very doubtful if an unbiased history of the Revolution was ever written. The traditional history will be recognized more five hundred years from now, when natural intelligence will be better appreciated than it is at the present time. It is a fact beyond reasonable dispute that no other war in the world ever represented so distinct a conflict between democracy and aristocracy. The order by which previous conflicts had been waged was completely reversed. Aristocracy had always been the instigator of war, the common soldiers were mere hirelings and were not supposed to have any thoughts beyond what to eat and drink.

It could scarcely be believed at the time, and possibly doubted at the present, that the first concerted movement against England was among the most lowly people of the colonies, and only accepted by some of the more elevated in society, when the pressure became so great that a man was forced to declare himself. It would be difficult for the most prejudiced writer to so illuminate the executive characters of the war as to entirely obscure its plebian origin.

When the combined culture of the Greeks and

Romans failed to convince the world that Christ was a myth because God permitted the crucifixion, it would not be strange if cultivated men at the present time would laugh at the idea that the conception of the American Revolution was from the natural intelligence of man. The fact that cultivated men as a rule did not subscribe to the cause at first, makes the event so strikingly democratic that the most simple reader could scarcely fail to realize it. Because the great significance of the event will grow in literary importance as the United States becomes a more homogeneous union, that democracy did not develop into national success at once, after it was so plainly revealed is because all great reforms are of slow growth in proportion to their greatness. When the people are trained to worship men already mired in their own prejudice, the harmonizing influence of Nature would be too severely shocked if the people became good at once. God does not furnish "manna" to order, and all people who would prefer to remain uncivilized unless they could hire or compel some one else to do it for them, have always had the privilege if the main feature of history is reliable. If natural intelligence was a force that the tories and aristocracy had no respect for they had plenty of opportunity to sacrifice themselves to the goddess of artificial culture. When the imitation is preferable to the real, which is as free as water, nothing but the experience of a retribution from the oppressed settler would convince a tory that natural intelligence was as least as effective as the artificial. Science discovers what a good many tories discovered that art was constructive and executive also, but that nature would assert itself at very un-

expected periods. Experience is the educator that civilization depends upon, for when the "signs" of danger are disregarded by even "wise men" future generations profit by the destruction. The present "sign" is that democracy is making rapid gains in the race with aristocracy, and democracy means exactly what Christianity stands for.

CHAPTER XVI

IF social conditions and progressive events were controlled by fixed laws individual responsibility would be a myth. Fatalism is a convenient word for disappointed people to use in their defeat, and as readily forgotten in their individual exertion to obtain some personal advantage. The strict exclusiveness between nature and art would explain many seeming inconsistencies that tax the mind of man. That Nature would seem to have been the controlling power that directed the revolt against the king would be immediately contradicted by the adherents of artificial intelligence, and called a mere accident.

Nature has its sphere of action, governed by laws strictly supreme, art is the privilege of man to exercise his free will or liberty. If that privilege was controlled outside the individual conception, the responsibility would have to rest wherever the control was situated.

Nature is a constant resisting force against whatever the ingenuity of man with his privilege of art can bring to bear against her. If the people are oppressed by the power of art, it is not because they are ignorant of it, but because they lack the courage or a trust in God.

The jugglery with words requires great ability of an artificial character; it reflects neither righteousness nor morality. The man of homespun ideas, woven from his natural intelligence, is timid when pitted against the artificial training of another, yet all the righteousness and morality is embraced in natural intelligence and all the evil is embraced in the artificial. History reveals this fact, and no event reflects more evidence of it than the first year's struggle of the American Colonies against the power of England which was in the front rank of artificial intelligence.

There is no possible method by which art can train natural intelligence; it can sneeringly allude to it as "brute force," but its authority is Supreme while art has no support but the ingenuity of man. Nothing but experience will develop the natural intelligence of man, and that is what happened to the early settlers of the colonies. They discovered that men who claimed to be their superiors were really their oppressors, and the superficial parade of their artificial ability was for the purpose of subjugation. While slaves were legally held in bondage as "property," at this period, by monarchical governments, it was undoubtedly due to the experience of the settlers that the spirit of resistance was developed in every individual of similar experience.

The first year of the Revolution demonstrated the possibility of a democratic form of government, but in

the excitement incidental to a conflict at arms, no thought was given to the future beyond the readiness to risk life itself rather than submit to being oppressed. It was not the period of the birth of liberty, for all men are born with liberty as the most essential feature of their existence, but it was the period of the birth of courage enough to defend it. Man is forced by his very instinct to experiment with the future or progress would be impossible. Art is an obedient servant but a tyrannical master, it is also a coward in the presence of Nature. Hence the immediate success of democratic principles and the terror of the tories subdued every trace of aristocracy, and in the excitement the Declaration of Independence was written and proved to be as infallible as the Bible, because it was inspired by natural intelligence. It was entirely void of either political or artificial intrigue. No compromise document would have received the approval of the people, and some declaration of purpose was necessary to the further prosecution of the struggle.

The absence of politics or theological discussions in the first year of the war reflected the one principle that democracy and Christianity stand for—a united humanity. The tories were too frightened to offer any protest and were only concerned in escaping from the country or to the protection of the king's soldiers.

The Declaration of Independence bears such a close relation to the vital question between aristocracy and democracy that every person interested in his own private rights, should give it a close study. It will be found in the back part of this book printed in full. Its relation to the constitution is as nature to art, or as truth to deception. It was conceived from the natural

instinct, without any study of human selfishness, or a division of society. It could not have been otherwise when it is observed that a small group of people of a lowly order defied the most powerful nation of the earth. It was like David's faith, and also like the betrayal of his triumph, when the whole history of the United States is considered. It scarcely needs repeating except to impress it upon the individual mind, that man as a rule is selfish in proportion to whatever authority or artificial ability he possesses. The reason why it is so no individual need to ask, for it is a question he can always answer himself after he has read the "Golden Text" and the Declaration of Independence, the latter sentiment evidently was borrowed from the former. That man is born with equal privilege to exercise his natural intelligence, no man can dispute without betraying an aristocratic disposition. Despotism, tyranny, slavery and artificial conceit are responsible for all the wars, and but for Nature's protection of the lowly the higher class of society would destroy the entire human race. No one is asked to believe such a statement, for God never put humanity on earth so they would have an opportunity to entirely destroy each other. No individual need feel disturbed at any seeming neglect of Nature for she has always displayed a governing power that man has never done better than to imitate. Democracy is humanity regardless of any degree of talent, either natural or acquired, and when it is observed that Nature governs by protecting the majority an unprejudiced man could suggest no better form of government.

The example of the colonies betrayed the fact that a democratic form of government was possible when no

other interests were involved than one of humanity, but when trade, commerce and greed were involved the common welfare was forgotten. The Declaration of Independence declared distinctly what the people were fighting for. The man who could not read even could understand it, and even children and fools would listen intently when it was expounded from the stump and every pulpit. The second year of the war had scarcely past without witnessing a jealous spirit between the Continental officers and sectional interests. It was subdued by the exertion of a very few men of unquestioned ability, but what was better, they were willing, like the common soldiers to sacrifice all personal interests for the common welfare. Union was the watchword on every hand, and the grumbler would be dubbed a tory, so unpopular was any expression that would seem to endanger the success of the army. If any cause ever had divine protection the American Revolution did, for half the soldiers that England sent to the colonies could have destroyed the Continentals in twenty four hours, if they could have been caught in some cleared space.

Washington and many of the troopers were perfectly familiar with wilderness warfare, greatly to the advantage of the Continentals, hence the problem became more difficult for England as the struggle continued. Every attempt of the British to march troops into the interior met with disaster that was fairly a puzzle to the king and his counsellors. The aristocracy and all the professional men of Europe would have laughed at the time, had anyone been bold enough to even called it a contest of democracy against aristocracy. The Holy Alliance was considered strong enough to protect mon-

archy and incidentally whatever oppression that aristocracy chose to inflict upon the common people. It is quite noticeable that people of aristocratic ideas even take very little interest in philosophical subjects. They show annoyance and even distress in the presence of logical discussions. Such indifference is very suggestive of a complete satisfaction in artificial culture. People become so vain in their ability to make quotations and parade superficial talent that society in monarchical governments is much more congenial. It has no effect as a civilizing force. Besides it is yet to be shown in history if any event ever occurred when any group of aristocracy ever voluntarily surrendered their privilege. Fatalism is a convenient doctrine for all who have been trained to believe that their future has been carefully prepared for them, no responsibility may be a happy condition, but it was no assistance to the growth of the United States.

That the individual or nation have to earn whatever progress they receive in the world, would seem more probable than that an over ruling providence relieves the people from responsibility. Disease is the only excuse that any person can offer why they should be relieved from responsibility. It is doubtful if any medical expert could deny that aristocracy and specific training were a disease, and practically an irresponsible condition. While the most learned men are continually contending over metaphysical responsibility, homespun ideas are certainly in order, since monarchy has been superseded by a nation, "for the people and by the people." It is a question, worthy of study at least, if schools of theology and philosophy, even adapted to a supposed infallible

monarchy, are in order, when a possible democratic government is in view. What is termed the "dangerous class" has a very different significance when applied to a nation where every unit of humanity is supposed to be a part of the government. If people have to be first fitted for such grave responsibilities, what human authority is privileged to prepare others in the performance of a duty, of which every unit of humanity is equally privileged.

The most devoted man, to whatever cause he may have subscribed cannot claim authority over any other citizen who is equally entitled to the same privilege. There was never a greater deception practiced upon the lowly people, than to even claim that men of greater ability as a class were ever sincere in trying to improve the lowly people, or prepare them for self government. The American Revolution is a recorded rebuke to the false doctrine of training people to a condition of self government. The people never received the least encouragement from the more scholarly class, who with rare exception were tories. Future events were still more proof that the first idea of independence was derived from the persistent clamor of the most obscure people of the colonies. It was the "star of empire" that inspired the signers of the Declaration of Independence, for no one had the remotest idea of what a popular government really meant. Even the commonest people had got no farther than to feel by their natural instinct the right to fight against oppression. It never occurred to slave holders, that they had knocked the shackles off their slaves, literally, by signing the Declaration of Independence. No events in history are more prominent than

those which show the indifference to any reforms of government when the personal interest of the ruling class was involved. Men who would buy white people kidnapped in Europe, or the deported Catholics sent to America by ship loads, had no respect for human rights. Hence independence should rest where it belongs, with the hardy farmers who had scarcely any cultivation other than what they derived from natural intelligence. It was as simple as gravitation ; the people had the natural instinct of freedom, and there being nothing to either frighten or restrain them they burst forth. But the disposition of man to monopolize anything he could derive benefit from was just as prominent in America as in Europe.

That Washington was the right man in the right place would seem to be providential, but he never claimed, at least there is no record, of his being called of God either by vision or dream to lead the Americans out of bondage, yet no man or "saint" ever did more for humanity than he did. Literary disputants could amuse themselves by searching records to find some flaw in the life of Washington. His relation to the emancipation of humanity from monarchial and aristocratic authority will go down in history as humanity believes it, rather than according to the writings of some pro-aristocratic historian.

Because society was not in a condition to accept such a radical change as the immediate supremacy of democracy over aristocracy, it did not detract from the well authenticated convictions of Washington.

If no more had been accomplished than establishing a possible form of government other than monarchial, it

shows a more progressive century than any other since the birth of Christ. It is the general character of events that is more conspicuous in the progress of the world, rather than disputed details, for after new ideas become established facts, it is idle to quibble over details. There are plenty of men of recognized ability who can elaborate over the details of successful events, who would not dare to advance an idea beyond some prescribed limit.

The very limited means that Washington had, showed his genius to a greater advantage. His successful retreats, and ability to hold all the interior territory was the one feature of the war that made it almost impossible for an invading army however large to entrap him. The wilderness was more dangerous to the British army than the Continentals. Braddock's defeat was too well remembered to make it very encouraging to move far from the coast. Burgoyne's attempt to march into the interior proved how dangerous it was to move away from a base of supplies. Hence the battle of Saratoga was the crowning battle of the war. It brought assistance from France which materially helped the American Colonies. It had no effect, however, to disclose the relation of democracy to a system of government. It is not apparent in history that any definite idea of government ever existed that did not recognize a ruling class, which could be just as oppressive as a system of aristocracy supported by a king. If any ruling class of society ever suggested any actual reforms in methods of government history fails to record it. The fact that all nations of the earth justified chattel slavery, made any existing form of government as brutal as a monarchy even if it was called

a Republic. While the one feature existed in the people's minds, that one individual could by reason of a personal feeling of superiority demand a recognition of being a privileged character, the main feature of democracy would remain in abeyance.

Men are credulous in proportion to their ignorance, and successful officers could easily gain the confidence of the simple minded men like the American soldiers. It did not detract from a firm conviction of what constituted oppression. Besides the word aristocracy doubtless conveyed the idea of a title of nobility. The average menial will naturally show marked respect toward a person of greater information, it was taught by all religious societies. Hence the average Continental soldier had no idea of what he was fighting for specifically, except that he knew he had a natural right to be free. The fact that credulity can be taken advantage of should reveal to a sincere Christian that it did not condemn such a person to servitude or subjugation. Natural intelligence reveals to a person what he is entitled to, while he may be ignorant of a method to obtain it. On the one hand it made the man of superior ability feel that he had a perfect right to an authority over one of lesser ability, who on the other hand being credulous would appear submissive entirely unconscious of any injustice.

What can be expected of a man after he discovers his confidence has been betrayed? The least protest from a man who was deliberately deceived, he would find himself in irons, while his deceiver would go free. It is very evident from the various histories that a serious condition existed in the Continental army after the surrender of Burgoyne and the introduction of French

officers. The prospect of a successful issue stimulated the appetite for glory and honor among the American officers, and after a man becomes diseased with selfishness he will have very little regard for the rights of others. There is not a particle of doubt but that the American officers as a rule felt that the entire success of the war was due to their efforts rather than any merit of the common soldier. The influence of the French officers doubtless contributed somewhat to the estrangement between officers and common soldiers.

This condition that history plainly reveals, by its laudation of the official element in all wars shows one feature in an indisputable degree, that the lowly of humanity have no prospect of relief from the oppression of the more favored, except by their natural intelligence. It would seem paradoxical for a man who had suffered from the oppression of others to display the same disposition of oppression that he in his adversity had severely denounced. It could be explained by the fact that the progress of humanity depends upon some incentive, but after becoming elevated to a higher position he becomes a victim of a change of mind, and can readily be converted to the most pernicious condition of society that humanity has to contend with—a typical aristocracy.

While adversity is borne in comparative peace and social harmony, the least prosperity suggests a contention until warfare of some kind is resorted to. It is simple to see that Christian unity is impossible, while the average man cannot bear prosperity without trying to monopolize everything and impose upon the very class of society that he sprung from. Whatever reform a man is subject to his disposition to monopolize whatever

he gets hold of shows that he had the disposition of depravity that training developed, rather than offering any relief.

When a new theology bursts forth and reveals the fact that wickedness is at the top of society rather than the bottom, the example of Christ will be better understood, and also the early struggle for American Independence. The surrender of Cornwallis closed the war and also showed the contempt that the British officers showed the Americans by saluting the French, and omitting the courtesy as they passed in review in front of the Americans. The circumstance made it all the more apparent that democracy had won a victory over aristocracy that the world had never witnessed before. The civil strife, however, that followed the victory, gave a better idea of what democracy has to contend with. A man who sells his birthright for superficial glory, or commercial gain, will never be convinced of his mistake, for, "as the twig is bent the tree inclines."

CHAPTER XVII.

THE last gun of the Revolutionary war had been fired and the common soldier went home to his plow with a feeling that the war had demonstrated that one man had the same privilege to exist upon the earth as another. Their trust in the Continental Congress was so great that no fear for the future was even imagined. One might as well try to turn a birch tree into an oak as to change the disposition of man to monopolize any event that gave promise of a profit to himself. The men are rare who ever publicly displayed a disposition of self sacrifice for the common benefit. But for the fact of a few men who had the courage to defend the principle of democracy on the floor of Congress the war would have been a complete failure.

The contest over the spoils of victory was more severe than the war itself, for it requires more strength of character to act honorably in the hour of success than to bear adversity. The war demonstrated that the struggle for freedom harmonized society. Men of high or low degree, of whatever religious belief, could associate together, but when the fruits were to be divided, the official element could agree that it all belonged to them, and when it came to individual division each would declare it all belonged to himself. The science of govern-

ment had to be studied from the existing forms in Europe, and to venture upon any new principle would arouse the fears of the timid, while it opened afresh the contentions between the Catholic and Protestant.

Chattel slavery was an established institution at the close of the war, and the conflicting interests appeared as legion when anything like a federation of States was considered. The Declaration of Independence was the only foundation of a governing character that the States relied upon, and the situation at the close of the war was the existence of thirteen sovereign States in a very chaotic condition. The States individually were democratic in principles of government, and the common people were in no hurry to be governed. So far as self interests were concerned as a promoter of an aristocratic system, the Americans were as much inclined to it as the Europeans, besides the Northern people of a democratic order were considered as of no greater importance than the chattel slaves. It is the individual privilege to compare histories with what traditional knowledge he may possess to form a clear idea of what the actual conditions were immediately after the war. The fact that it was held to be a divine privilege to own slaves, both white or black, would seem to prove that slave holders at least would not have any scruples about adopting a system of aristocracy. The same privilege that permitted them to own slaves could be stretched by imagination at least, until they felt they were privileged to be superior to their neighbors.

It would seem that historians who wrote enthusiastically about the blessings of liberty, and "land of the free" were prompted by a blind fancy when they ap-

plied the sentiment to the early promoters of the government, with scarcely a recognition of the obscure people who were the only unbiased factors in the "land of the free." It was quite evident after England had acknowledged the Independence of the United States that aristocratic sentiment had sprung up with the prospect of profit and glory which bade fair to endanger the peace of the States even more than the war with England.

It is the individual privilege to speculate upon the principle of government even to the indulgence of freaks of imagination; it need not disturb, however, the equal privilege of another to indulge in whatever exceptions he chooses to consider. It is an elementary fact that society demands some form of government, it is so self evident that any society would establish a system of some character. If man could establish in his own mind that natural conditions never change, he would have a clear field for investigation. No proof exists that the laws of Nature ever change. The disposition of man to endeavor to control others for his own benefit regardless of whatever cultivation he receives, would seem to be as fixed as Nature itself. It explains the reason why society is dependent upon some form of government.

It is within the sphere of the individual to correct or improve whatever disposition to do evil he either discovers by experience or from the influence of others. That idea embraces the principle of moral suasion, to the absolute exclusion however, of any moral training of a compulsory character. While ancient history gives evidence enough of compulsory moral training, it fails to show any successful results which the wars of the past give ample proof. The Declaration of Independence

suggests the purity of divine inspiration as reflected by the Bible. It could be observed that learned men signed it while they were intoxicated with democratic ideas and so filled with the spirit of liberty, that their natural intelligence prevailed over the possibility of their artificial judgment quibbling with the document for some hidden purpose.

No man in the enjoyment of his natural faculties would ever suggest an amendment to the truth. History, however, reveals a very paradoxical condition when the prominent men of America were called upon to establish a Federal Government to include all the vagaries that human interests were wedded to. The Declaration of Independence was good enough, it was also the principal trouble, yet it was better than the men who signed it. It was very fortunate for the welfare of America, for however determined the slaveholder and aristocrat were to protect their personal interests, they had subscribed to a document that revealed their perfidy as reflected in a mirror. But for that document constantly being held up to the view of the signers, a monarchy would have been established in America at once instead of the apology that we have for a democracy.

If it is human to err no man can formulate a system that will establish a special privilege for him to continue to err. If the signers of the Declaration of Independence were ignorant of the force of the document, they were not ignorant of the advantage it was to the welfare of humanity. The only feature that they staggered under was, there was not a single loop hole to justify a man's right to property in man. It was an oversight in their eagerness to encourage the farmers to fight against

the power of England. The signatures suggested a common interest, while the motive was thoroughly exposed in the discussions in Congress. No man could defend the institution of chattel slavery consistently without excluding the free laborer from equality with himself.

The Declaration of Independence exposed another feature that reflects upon the dispute between the Catholic and Protestant. The holding to various theories that practically justified a system of aristocracy is effected not from the mere declaration of principles, but the fact of establishing a republican form, pointing to a possible democratic government. When it is revealed to the silent reader of history the extent of the injustice that aristocracy is responsible for, nothing but a democratic form will satisfy the people. The effort to maintain compulsory authority over the personal right of the individual embraces the institution of chattel slavery, and equally as inconsistent in the light of the Declaration of Independence.

The equality of man is an equal interest in a government that is compelled by the whole people to recognize the private rights of the individual. The success of an anti-monarchial government makes an individual a usurper to even pretend that a system of training is necessary to fit a man for a popular form of government. No man, regardless of whatever degree of ability he may possess could possibly be superior to a state formed upon the lines that the Declaration of Independence reveals. A strictly popular government when democracy goes into business for itself, will be protective rather than instructive. When moral instruction was formulated for

the protection of aristocracy, and men who are thus protected deny their own signatures to promote self interests, where can virtue be found except in the innocence of childhood? Would any but a slave holder or aristocrat advocate the compulsory training of a child in the effort to make it as wicked as themselves. When his satanic majesty forms a "trust" to corner the teaching of Christianity no protection to humanity will exist except in the simple mind of the child with a privilege to learn to read, when the duplicity of man will be revealed without any assistance.

History reveals what is often remarked as the stupidity of the past. It also reflects to the sense of imagination the possibilities of the future. It is a fact however, that a vast amount of mental energy has been wasted in the vain effort to justify the evils of a dynastic rule. Besides more is added to previous waste by soothing the conscience with some familiar adage as "all things are for the best." It is too fatalistic for a responsible being to indulge in; it is more to the point to admit frankly "there is reason in all things."

The United States previous to the adoption of a constitution presented a problem that required great ability to solve, and what was more important, forbearance. The necessity for union was the only condition of harmony that existed, and democracy was always shrouded in dangerous possibilities, hence it preferred to sacrifice its greatest hope the same as the mother who to save the child from the judgment of Solomon would surrender her own claim to it. The infant republic was at least anti-monarchial in sentiment, which counted as a gain for civilization. This writing however, is not a review of

history except as it relates to the contest between aristocracy and democracy for governmental supremacy.

Conditions have to be accepted as they exist, and the present generation can afford to feel generous toward our forefathers, for it is doubtful if any body of men of equal number at the present time would have done any better. There is more reason and also more compatibility for the introduction of democracy at the present time, which is the individual effort of the writer to demonstrate. The reflections of the early struggle upon the present chaotic condition of society is an important factor in the revelation of a practical remedy.

The one rebuke of the Declaration of Independence and a perfect parallel to the scriptures suggests the danger of selfishness in "high places;" besides to discuss the principle of sacrifice to a conclusion would reveal the fanatical delusion of the Hindoos. Language itself would seem to have been arranged with special regard to its being quibbled with, yet it is the one method to effect a mutual understanding. There is always a principle above the method employed to express it, and the man who is so flattered by his ability to criticise methods of expression, not only wastes his time, but betrays his conceit also. A sacrifice is only such in name when a motive presages the event in the expectation of a greater personal reward than would, in all probability, have occurred if the sacrifice had not been made. It is a private right of the individual to determine the motive of a sacrifice. If it is to gain glory or some specific recognition of moral rectitude, in the absence of which the sacrifice is lamented, it is a mere farcical event, more ridiculous than wise. The crucifixion of Christ illustrated

the principle of a sacrifice, but when language can so distort the event, as to justify the most selfish desires, the participant is as hopelessly lost as Esau was when he sold his birthright. Aristocracy is a gilded temptation for the weak minded to embrace when it is of such an adhesive character that nothing but a cyclone or earthquake will effect a reform. It is absolutely convincing to an aristocrat that "God rewards the righteous by giving them a more exalted station in life, while he punishes the wicked with poverty and severe labor."

The discussion in Congress over the federation of the Independent States revealed the real character and actual supremacy of democracy over aristocracy as a righteous principle. The mental ability was decidedly on the democratic side, to a marked degree. It really marked the degeneracy of aristocracy more conspicuously than any previous event in the world's history. When a man is on a burning ship, he will more naturally jump into the water than be destroyed by fire, and that is what democracy did in the first Congress of America.

The growth of civilization is not radical, for it is plainly revealed in history that no reforms occur in the upper strata of human society. It is the children of social debauchery that civilize society, not such as are forced or persuaded to subscribe to the goddess aristocracy, but what is looked upon as the dregs of humanity. People who are constantly praying for prosperity, would not recognize it if it was delivered at the back door. From the advent of the Israelites, there is no evidence that society would be convinced by sages, prophets or clergy by any method other than actual experience.

There is reason to think that the debates in Congress

were of a more acrimonious character than any records reveal, the danger of the States taking up arms again and fighting each other was barely averted by the more radical democrats who sacrificed their principles in the interest of union. That the right to hold slaves was not directly assailed would appear to be of such common interest that a compromise with evil was inevitable. The Declaration of Independence had to be sacrificed as well as democracy. That the debaters had revealed a condition when principles were uttered superior to the men who uttered them was quite obvious. None of the States would sacrifice anything that was profitable, and any circumstance that would occur, that revealed a possibility of menials becoming units of equality in the formation of a nation was equally repulsive to the entire personnel of the American Congress. The most essential feature of the Declaration of Independence was like a thorn to the flesh, and only men familiar with the science of diplomacy could eloquently convince the very signers of it, "how ambiguous it really was."

Flattery and a well directed system of patronage will win more valuable service from a menial than a severe arrogance of manner. To be continually successful the motive must be carefully disguised, for a person in proportion to his simplicity will fiercely resent the betrayal of his confidence. Hence the common farmers and menials of the period were devoted to their "patron saints" with scarcely a thought of their interests being betrayed. It introduced into American politics what is known as "the boss" even before the constitution was ratified. It mattered not in the tavern and grocery store discussions what kind of a constitution was adopted

if John Adams approved of it. "Why, didn't he sign the document that declared all men are born equal and subject to nobody after we licked England." The men who framed the Constitution knew what the document meant; the delegates who were chosen for the work contended for some safeguard to protect the common interests, and while they frankly confessed themselves as servants and representatives of the people, they were convinced by their own eloquence, that it was only the cultivated people that the destiny of America could depend upon. Hence they practically agreed to consider themselves as the masters of the people, for the slave holding interest instilled that idea into the minds of a large majority of the delegates. The Declaration of Independence was practically abandoned as having any bearing upon the drafting of a Constitution. It had rendered a good service and the people who had so much confidence in the delegates, would offer no objection to whatever was agreed upon by Congress. The delegates educated themselves to a firm conviction that they were masters of the situation and no human power could question their acts providing the States would ratify them by a vote of the people. It is the tracks they left behind them that concern the present reader of history more than the consideration of what might have been if the United States had adopted an honest democracy instead of fostering a republic upon the people as a mere apology, and then tickling the people at large with democratic sentiment. Because the simple minded people could neither see or feel the shackles, they really enjoyed being citizens of a fraud in the innocence of their ignorance.

The white people, deceived into rivetting their own

shackles, in some respects were in a worse condition than chattel slaves, for slaves being "property" were too valuable to permit of their being starved to death. Our forefathers were quite as ignorant of railroads and telegraphy as a means of daily information as the autocrats of Rome or England were. Hence it is idle at the present time to think the same methods can be successfully used to deceive the people as our forefathers used who acknowledged it by their own signatures. Sentimental citizenship has accomplished wonders, but what are the prospects, when the people become citizens in reality?

CHAPTER XVIII

THE Constitution of the United States as adopted by the original thirteen States was a vague and ambiguous document. Its greatest merit was the ingenuity displayed in disguising the only essential feature of a popular form of government, or the will of the people. It was framed upon the same principle that Jacob doubtless employed in persuading Esau to sell his birthright. It could well be contended that sovereign states were merely seeking an alliance as a protective measure against monarchical governments.

It was not because chattel slavery was a recognized institution in all the States, but because a few men frankly declared by their authority as representatives of

those States, that they were privileged to deceive all the people in all the States, simply because they possessed the ability to do it. They, by the only interpretation that could be justly applied to their acts as reflected by the Declaration of Independence, adopted the very fundamental principle of aristocracy. It was certainly unnecessary in forming a Federal government for mutual protection, to adopt the first principles that all monarchies rested upon. If the States were sovereign, which all declared, with a perfect right and so recognized by England, it was decidedly ambiguous to practically declare in a written document by men who asumed to be more learned than the average of their countrymen, that a sovereign power could be established over a sovereign power, or that two atoms could occupy the same place. What was accomplished by securing the ratification of the Constitution, was the practical surrender of thirteen Sovereign States to one Sovereign—the United States of America.

The men who framed the Constitution showed too much ability for anyone to attempt to shield them by the least suggestion of ignorance. Like all thieves who become conceited over their ability to steal, they feel that the same ability will serve them in covering their tracks. There is no "sovereign citizen" at the present time that need to feel grateful toward our early statesmen for the liberty we "enjoy." Besides there were no citizens in the United States after they were coerced, or their intelligence betrayed by a mere form of ratifying the Constitution—they were subjects.

Any ordinary school boy of the present time could have prefaced the Constitution in a more appropriate

manner than the early statesmen. It betrays great ability as an effort to proclaim something without meaning anything. The greatest effort is betrayed in the whole document to disguise the fact that our first Congress decided to usurp the ruling power of the government and establish a ruling class in exact imitation of monarchical governments. They did not take the people into their confidence, because thieves never warn their victims in advance.

It would have been a simple matter to have referred to the Declaration of Independence as a fundamental principle, but they preferred to let that remain to amuse the people with, while they were trying to hide the shackles in the Constitution.

The self-asserted privilege of an attorney to act for another person from the presumption that such person is incapable of knowing what is for his best interest, is aristocracy, and to logically hold to such a claim it must embrace a divine privilege. It is more the purpose of this writing to show the relation of aristocracy to an undeniable necessity for the government of society at large, than to cast any reproach upon the early statesmen. The circumstances existing at the period would doubtless excuse many of the acts. The only commendable feature of the Constitution that makes a democracy possible in the future without the resort to weapons of war is the fifth article which makes it possible to amend it. It is the only article that reflects any chance for the people ever becoming citizens of the United States.

When a large majority of the people of the United States read their paper every day they become a tribunal that combined politics cannot deceive. The sentimental

eulogies that are extensively paraded will not divert a man's attention from his own judgment.

People who hold to aristocratic permanency should reflect that it requires standing armies in every State of Europe close at hand to keep democracy from springing into existence. This writing may contain a great deal of unnecessary husk, but if the central feature is the better preserved, the husk can be cast aside.

The people in good faith fought aristocracy for eight years, and were persuaded by every orator of the period that a great victory had been won. Generations have lived and died in a full belief in what sentimental orators proclaimed, but as the fruit of duplicity ripened it dawned upon posterity what our forefathers were happily ignorant of. If a defaulter dies before his acts are publicly discovered, it could be hoped that his conscience was as lenient as possible toward him, but his victims could scarcely be expected to honor his memory.

The dissensions of our early statesmen would seem to prove that some of them at least defended the principle that the war was fought for. The result shows that the great majority had no respect for human rights beyond their own selfish desires. The attempt to eulogize John Adams at this late day, unless it was to honor him as the father of American aristocracy, would make the tribunal of the common people laugh. He signed the Declaration of Independence, and England had scarcely recognized the thirteen sovereign States before he tried to convert them into a monarchy. It was no doubt the sentiment of the majority of Congress, but Washington could not be persuaded to accept the crown, after which it was arranged to fall upon the head of Adams and his

lineal descent. The opposition of Washington was a setback to the conspirators. He was too great an idol of the people to be cast aside, hence the introduction of a political system by the ingenuity of Adams that practically reduced the status of the citizen of the sovereign States to a subject of the United States.

Sentimental fury will not convince a man that can read the daily paper that he is a unit even in the government that was formulated very largely by Adams. The present aristocracy in the United States is the only class that has any reason to be proud of him. Benedict Arnold was branded a traitor for simply betraying a single fortress, while Adams betrayed the entire thirteen States, and was honored with a monument.

That the early statesmen were intoxicated with personal greed while they vied with each other in patriotic illumination, the chains on the slaves would attest. It was quite probable that John Adams employed his ships to bring negroes from Africa, and to permit of a slight imagination, one could think that he sent out teachers who would teach them to sing on arrival, "The Star Spangled Banner" and "Praise God from whom all blessings flow."

American aristocracy was distinct from its prototype in Europe. It was a fiat of the United States Congress, and lacked the one feature peculiar to the universal system previous to the cunning of John Adams, that aristocracy laid claim to a supreme privilege.

Since American statesmen had committed themselves to the Declaration of Independence they had severed connection with England as entirely as if America had floated off into space a distinct planet. Hence American

aristocracy was a new decree as fresh as the United States itself. It was a brilliant imitation of the original system, and while the European system depended upon standing armies, the American system was wholly dependent upon wit. Nothing but culture would entitle an American to a position in the first class of American aristocracy, while in Europe aristocrats were born. "Yankee" ingenuity was presumptuous enough to think it could turn out a superior article by human agency alone.

It is one of the greatest difficulties in the world to convince a man that others can see for him better than he can see himself. Our early "fathers" are entitled to the credit of performing that feat to such perfection that it would appear from the reading of history that they were so astute they succeeded in convincing themselves. The precedent of ancient history was no doubt quoted to prove whatever the selfishness of man desired to accomplish. It is certainly clear that the Declaration of Independence was not signed in good faith, for there was no evidence that the representatives of the people had any intention of recognizing the relation of man to society that the Declaration of Independence proclaimed.

There were no doubt some of the early statesmen who were grievously disappointed in the betrayal of the great trust that the people had in their representatives, but the minority was so small that they could be pointed to in derision, for all ruling powers will protect their authority before the interests of others are considered.

That the representatives of the thirteen States deliberately betrayed the common people on the supposition that they were not competent to detect the deceit is

very evident at the present time, from events that followed the adoption of the Constitution, they knew what they were doing at the time much better than they could determine the effect of their acts upon the future. Whatever class of society at the present time profits by the treachery of the framers of the Constitution can no doubt justify the act on precisely the same ground that the treachery was explained, but the people who can read cannot be prevented from detecting the duplicity, and what is more important, they will discover that the most strenuous effort is being exerted at the present to control the common people in like manner. Human beings cannot exist forever upon Fourth of July orations or imaginary principles and the wonders of liberty, they become sullen and thoughtful when the motive gradually dawns upon their minds.

Physical strength, or what is sometimes termed "brute force" was practically ignored by the early statesmen, and the same is just as true at the present time in the United States as in the most autocratic nation of Europe. It is this feature that makes any writing in behalf of the oppressed people very ineffectual, for it will have no influence upon those who understand it. While physical force as a means of defence grows stronger in proportion to individual numbers, culture or the American system of aristocracy grows weak in proportion to its numerical strength. The right of defence is the one privilege that the spirit of liberty reveals to every living thing; the most available method at hand would be justified, hence whether it is "brute force" or "mental force" that is employed, it does not materially affect the righteousness of the defence.

It was evidently the aim of American aristocracy to control the physical strength of the common people by mental ingenuity rather than imitate the methods in vogue in Europe. Men who would justify themselves in holding slaves as property would by the same line of reasoning claim it to be right to deceive anyone who was ignorant of the deception.

Popular sovereignty could not be tolerated by people who were more devoted to personal gain than to the common interest of humanity. The Declaration of Independence could be explained to mean that the people were relieved from the oppression of England. All the national anthems could be taught to the children, and the blessings of liberty could be so elaborately expounded, that it would seem by all they were in the full enjoyment of it. The process of government had to be carefully explained, and no one was supposed to know what he was voting for, but could readily be convinced by some prominent man who smiled his convictions upon the credulous voter. Every important feature of monarchical government was copied except the establishing of a figure head and calling him a king.

Washington would not consent to so grossly betray the interest of the people, and it was no doubt due to his influence that neither titles nor monarchical terms were employed in framing the Constitution. The people as a rule were more interested in their local governments, which were not disturbed by Federal relations. Besides, both State and Federal officials were very patronizing toward the people, and so much was proclaimed in regard to "we the people" and "servants" of the people, as elected officials declared themselves to be, that it gave

to every individual a feeling of sovereignty. That such feeling was entirely sentimental the legislators proved by their actions in restricting the right of suffrage to some specific qualification. It was a most outrageous assumption of authority, which exposed the duplicity of the people's representatives more than any other previous act.

It showed that the people had natural intelligence and as quick to defend any encroachment upon their interests as the legislators were to defend theirs. The Declaration of Independence was taught to children before they could read, and that was the people's law whether the Federal government recognized it or not. The enthusiasm of the people could not be restrained by legislative acts, and frequent acts of sedition were a warning that the people intended to be a factor in "the land of the free." Experience is the only educating influence that civilizes humanity, and it was plainly revealed that the people had experienced a throb of democracy that the "servants" of the people very reluctantly acknowledged. It would be very difficult for anyone to define the correct relation the people bore to the government of the United States. It would seem more of an accident, that any improved condition existed, rather than a premeditated effort on the part of the people or their representatives. The word accident may not convey the exact meaning, as words are very treacherous, being arranged in their relation to fact more to justify the oppressor rather than to enlighten the oppressed. People who have been taught a fundamental rule by ecclesiastical effort will doubtless reason from such rule. It bears the same relation however to civilization that the general principle of art does.

No government could be maintained upon the rule of ecclesiastical teaching other than monarchical, if the rule was strictly observed, hence it would seem to convey a clearer meaning to say civilization and progress are due to experience rather than to the premeditated effort of man.

Theories may be extracted from theories for vague purposes, but it must be accepted, if not admitted, that Nature does not rest upon a foundation of art. It is a thorough study of the past that suggests the possibilities of the future, and if men could convey their prejudices to posterity in the form of teaching, as tenaciously fixed in the mind of youth as in that of the teacher, progress or even an apology for a popular form of government would be impossible.

Two distinct systems of philosophy could be considered in extreme opposition to each other, one seeks new discoveries, regardless of artificial laws, while the other seeks to find some reason for laws, previously formulated to satisfy a human desire for a superior station in society.

Semi-aristocracy, or a semi-cultured condition depends chiefly upon social extremes, it occupies neutral ground, and forms the large mass of humanity, it is non-progressive in proportion to whatever prejudice is severely held to; as a factor in social reforms it constitutes a mere filling. Great men whose deeds grow greater in memory of them, are so rare that centuries intervene between them.

Between ecclesiastic teaching and the political system introduced by John Adams the early farmers were happy in the sincere belief that they were free. It was not however the result of their representatives, but rather

to the experience derived from the spirit of liberty, that not even their representatives dared to interfere with. It was a surprise to both the representatives and the represented, it was no less a fact however, by reason of the representatives seeking to appropriate to themselves what was strictly due to divine law instilled into the individual mind in the form of natural intelligence. Moses taught the law in its natural perfection, but the people cannot understand their relation to society in the absence of experience, hence to learn what constitutes evil is the absolute necessity of embracing it. The effort to teach a child how hot fire was, failed in the time of Moses, and has never been a success since. The people have been taught fear and timidity by experienced teachers for the purpose of subjugation, but after the courage of the early settlers became sharpened by experience they would not be represented entirely for the benefit of the representative.

There are two very distinct features that all governments embrace, one is police duty and the other the regulation of commerce. The people of the States which were formed into a Federal government, were mostly farmers, with local interests. If taxes were not directly imposed upon them by the Federal government, they were very little interested in commercial regulations. The very act of voting gave to the people the impression that they were the ruling power, but it merely demonstrated a physical power, for the mental power of the artificial order was carefully guarded by both State and Federal Constitutions. Hence it was more the fear of sedition among the people that influenced the legislators than any virtue in Constitutions which in reality

gave to the representatives the entire authority to rule, fully as strong as monarchical systems of governments. The absence of any reference to the Declaration of Independence, or that the people constituted the ruling power, in the Constitution, is quite evident that it was a deliberate purpose to deceive the people. It shows also that natural intelligence was as much feared by the real law makers of America as it was in Europe when the Holy Alliance was adopted as a servile measure.

It was natural intelligence or the spirit of liberty that gave to the people of America a more humane government, rather than the men who actually made the laws. It became more evident as the country grew, when politicians resorted to every known method of bribery and intimidation to obtain office, yet the conflict between Art and Nature was always a victory for the latter, however indirectly it would appear; besides all previous history reveals the same feature.

CHAPTER XIX.

THE French revolution following so closely upon the triumph of the American revolution gave evidence that aristocracy in Europe was hard pushed. It was no doubt stimulated by the successful issue in America, but the surroundings of France were very different than what America had to contend with. It was a gain for civilization, however, inasmuch as aristocracy was compelled to grant concessions in fear of being destroyed altogether. It proved again that experience only was the method by which Nature educated the people, besides history reveals that progress always encounters opposition. The more cunning people are in utilizing art, the more oppressive they become. The danger of mobocracy is the one feature of society that deprives aristocracy of a peaceful enjoyment of their superior ability. However destructive revolution is to the peace of aristocracy, it is still so attractive that the very goal of ambition seems to be to embrace the system.

The teaching of morality does not have the restraining influence upon aristocracy as much as the fear of revolution. It even tries to control a government as the means of protecting society while it denies the natural law that is the real governing power of humanity. Aristocracy uses no reason except to justify existing con-

ditions. Progress is the one enemy that compels it to embrace greater limits, which gradually reduces the severe autocratic pretensions. The natural method of teaching knowledge is by experience only, and artificial methods become very active after experience occurs. Man has always failed in striving to supercede natural law, and the great multitude of theoretic efforts betray the motive to even simple minded people who cannot be deprived of their privilege to read history.

Monarchical governments were especially arranged to keep the masses ignorant of their physical power, but it is always a defiance to Nature, and although it may be taught to the end of time that natural man is vulgar and must be regenerated, it cannot disguise the fact that revolution has been the only method by which humanity has received practical enlightenment. Sedition laws and the horror of mob rule have had no effect upon natural law. Neither has it had a particle of effect upon the power of the sword to teach a reverence for people of superior culture. It is a simple problem being constantly worked out by Nature that no man has ever developed ability enough to overcome.

Aristocracy as a ruling class is very inconsistent with a Republican form of government, and positively destroyed in claiming any authority over the large majority who are considered the mere physical or natural force of a nation. Even after a man has been trained to treat a natural human being with disdain by reason of his ignorance of artificial culture, he has yet to render an account of himself to the very force that he disdains. If a man tries to find a reason for adhering to a condition that he is so wedded to as to control his reason, he has practi-

cally reached the limit of progress so far as he is concerned himself.

The relation of the minority to majority of the people forming a government cannot be disposed of logically without disturbing the very foundation of aristocracy. If it is recognized that a majority forms the ruling power of a nation, it should be apparent that the minority, failing to agree to such rule, have only two resources, one of which is to deceive the majority and the other is to resist, as a last resort, with the sword. While it is an undoubted privilege for every individual to obtain all the knowledge he can, either the natural or artificial, he will fail to protect aristocracy or a minority rule, for he is contending against Nature itself. Nature is very accommodating to art, but when the question of authority arises, she never fails to assert her rights, regardless of all the artificial ability that man displays. The persistent effort of men who are reputed to be learned to build a foundation of art that will support Nature always fails, besides it is in defiance of the Supreme Law as taught in the Bible.

Washington and Napoleon Bonaparte reflected the social and political conditions of two revolutions, both of which being a revolt against the tyranny of aristocracy. These two men illustrated the superiority of character over mere artificial ability. Napoleon had the ability and skill, and also the means to a greater extent than Washington; he failed however because he became intoxicated with the artificial of society rather than defending to the last the rights of humanity. Again, nothing but experience will convince a man after he becomes infatuated with the idea that he is destined to be a great

man. It is not strange that men will become conceited when the life of Napoleon is carefully studied, for if he could not conquer himself with all his ability to conquer others, it certainly shows a reason why men of lesser light become artificially weak. At almost the same period Washington was declining a crown that was being thrust upon him, Napoleon was seeking one with the vanity of a weakling. It betrays the human disposition in man to try to hide himself in superficial surroundings. It is a vain attempt to make an artificial man, and the very dust of the past is dug up in the hope that artificial knowledge can prove itself to be superior to the natural.

Napoleon won the support of the people of France by his prompt decision and the courage of his convictions, added to his military ability; he was the wonder of the world. What would have happened to Europe if he had possessed the democratic character of Washington can only be imagined. The moment he betrayed the common people his star was on the wane. The effort to deceive the people by gorgeous display would be exposed if people could resist the temptation like Washington, rather than fall a victim to the snare of ambition in like manner to Napoleon.

To be doubtful suggests a possibility of progress, while a positive conviction is a finality that clings to a man like disease. Charity, therefore, for people of positive convictions should be considered before a severe condemnation is hurled at them. The only positive knowledge that no one can escape, is experience, hence a person can reason more correctly when he understands there is no literal method of teaching experience.

What is taught is a reflective system as a picture to

the object—artificial knowledge. When a man is thoroughly convinced that he is a subject himself, and believes he is controlled by literal methods, he is diseased to an extent that is practically chronic, he will scorn another for the slightest difference of opinion. He becomes so devoted to his literal authorities that the mere suggestion of a crude idea aggravates his disease to an alarming extent.

Napoleon Bonaparte was a great student of men, his power of adaptation and quick conception was a marvel which reflected human possibilities of the highest type. His career exhibits an example of art striving to overcome Nature. A careful study of his life should convince a student of progress what the whole fabric of aristocracy springs from. Napoleon tried to demonstrate that God endowed men with great ability for the purpose of subjugating others. To what extent his literal training influenced him is the individual privilege to conjecture. That he was an ardent student of history as well as a great commander of men, no one could scarcely doubt.

Napoleon failed to establish his individual claim to a special privilege to command the obedience of his fellow men. He appears scarcely less than the Almighty who will assume to be a superior by striving to uphold the minority of humanity in its effort to command an obedience from the majority. If ignorance of the means of defence consigns a man to a condition of subjugation and stigma of immorality, what can be said of a man who possesses advantages to such a great degree as Napoleon? It surely proves that superficial attainments do not justify a man in claiming divine authority

to oppress whoever is ignorant of defence. From a moral standpoint the question of authority as reflected by the principle of aristocracy is just as unreasonable as what pertains to civil affairs. The privilege to compel one man to submit to another was fully embraced in the life of Napoleon, his failure in comparison to the success of Washington was a defeat for aristocracy that no volume of literary effort will overcome. The disposition of man, however, to monopolize whatever he gets hold of is scarcely retarded by such a remarkable failure as that of Napoleon.

The science of government was more brilliantly displayed in France, at the advent of Napoleon, than at any other period in history. Literary critics appeared in multitudes, both clerical and secular, claiming that the masses were a dangerous element demanding a strong government. Surely it would take a good many revolutions such as the common people could incite to equal the destruction that Napoleon wrought. Besides the democratic success in America was a lasting rebuke to the theory that people must first be trained to a condition of self government. The fact that humanity is introduced to the earth in ignorance would seem to exclude the possibility of ever becoming capable of self government. Napoleon showed plainly that one man could be so severely trained that he became more dangerous than even mob rule.

It seems to escape the attention of historians that Nature rules the earth regardless of all the efforts that man displays. Because the privilege of art was bestowed upon the human race it does not follow that the most talented are privileged to rule, or to so train the masses

that every one of lesser ability is a subject to whoever is more enlightened. The fact is that aristocracy will make no concessions except from the fear of a mob or a defeat in battle. If ignorance is a servile condition with no organized method of defence it is not strange that a severe degree of oppression will finally result in resistance. A government that is partial in its protective power is the principal cause of mobs. It is idle to believe that a man can be trained to a condition of obedience to a class of society that his government protects with greater care than he receives himself. The most extreme measures can be taken to prevent mobs, but when self respect is taught to people, and the government discriminates and denies the respect that is taught, the outcome will be mobs.

People who can read cannot be deceived continually in the relation they bear to a government. They will ponder over the situation until they discover they are victims of political aristocracy, even under a republican form of government. Nature defends the defenceless and encourages a resistance to oppression, if it breaks out in disorganized mobs it is the fault of tyrants who defy all law rather than be deprived of their selfish purpose.

The teaching of moral ethics, pure and simple, gives to the Scriptures their remarkable vitality, but when subjugation is taught in the disguise of morality, wily man gets in his work, it is one of the strongest evidences of free will or individual liberty. It is not in the power of man to deprive another of his inherent liberty. The tyrant may slay, train, or shackle, but the liberty derived from the Almighty is indestructible—it is moral ethics that has never been improved upon since Christ was

crucified. Washington was an example of moral ethics, when he refused to be king of America. While John Adams, (the father of political aristocracy) like Napoleon, was put to shame. It is quite evident that a man knows what is right in proportion to his skill in hiding a motive for his act. An advocate of social reform who is more interested in gratifying his personal ambition will never advance the cause of humanity.

The hope for the future is in the ability of the multitude to read history, it exposes the insincerity of both governing officials and self-proclaimed moral teachers in striving to "elevate the masses." It is this subterfuge that obstructs the progress of democracy. The stubborn persistency of men who give plenty of evidence of knowing better, is the cause of mobs and revolts, which history proves to be the only method, prior to the privilege to read, of obtaining any relief from servile obedience. People, like hornets, will defend their nests with whatever means they have at hand, for it is a natural law that has a priority to any artificial law that man has ever invented. Law and order to be effective must be impartial. Human beings are not unlike hornets, they will sting indiscriminately before they will be taught or coerced into servile obedience; besides they are an example of social harmony that is not aggressive towards their surroundings.

Washington's personality was typical of Christianity, and while multitudes of men, superior to him in letters and literary ability have won great renown, they will all be forgotten in comparison, for the simple reason that he refused to glorify himself and betray the people who fought eight years to establish a Democracy. That the

people of America were deceived by Adams' aristocracy was no fault of Washington. If the time was not favorable to establishing a full fledged Democracy it was no credit to the statesmen and politicians, who to protect their personal interests conspired to establish a monarchy. If humanity depended upon theories the earth would have been barren before America was discovered. Besides it is not so important to defend individual effort in the interest of humanity as to acknowledge the fact that history sooner or later will reveal to the masses how the common people have been fleeced.

The people are not "lifted up" by superior intellectual ability, but instead, every effort that intellectual ability can command is exerted to keep the masses in menial servitude.

History is authority that needs no interpreter, it reveals the fact that all the "lifting up" the people ever got was by their own push. The people themselves have always signified what their verdict was in matters of social reform. When the people can read they will not be cheerful subjects, and ancient history dealt with a period very different from present conditions. More due to the push, however, than any assistance from the "task masters."

CHAPTER XX

THE unprecedented growth of the United States was proclaimed to be due to its liberal form of government, but the fact is quite obvious from the perusal of history that the fundamental features of aristocracy were quite conspicuous in the minds of the representative statesmen, although they lost no opportunity in ridiculing monarchical government in a manner scarcely less than boastful. It would appear that the peaceful progress of society was due to the energy and thoughtfulness of politicians who played the part of aristocracy even if they had severed connection with the original branch.

The display of patriotism was encouraged to such an extent that it thoroughly disguised the fact that the proud distinction of being a "citizen" of the most glorious country in the world was a mere phantom of the brain unpierced by the wily duplicity of men who find themselves in possession of authority over less fortunate fellowmen. Credulity will promote confidence until some violent betrayal will dash hope to fragments, when the full force of experience would be realized to sharpen the wit of the apparently witless. But for this feature of natural law, the man of artificial ability would consign every credulous victim to a servile condition that would

annihilate hope. It is remarkable to note that the very means employed to deceive a simple minded man will enlighten him. It is a very talented man that can so disguise his acts that he leaves no track behind him. Hence the patronizing effort of men to obtain the votes of those they socially disdain teaches wisdom to the voter, and humility to the politician.

That art is a two edged sword would seem to explain many inconsistencies that confound the mind of man. The relation of moral ethics to the welfare of society would appear to be powerless by virtue of the two edged sword of art, of successfully depriving the individual of his natural liberty. Versatile theories have vainly sought to maintain a supervision over human beings unskilled in artificial intelligence. The fact that natural intelligence is prior to the artificial and also a necessity to the latter, should reveal the duty of man toward man as positively as the Golden Text or the Declaration of Independence. Also the natural law and relative character of artificial law as reflected in the government of society leaves no possible foundation for a "privileged" class of society to rest upon morally, for it depends more upon moral conduct than theoretic effort, in the vain attempt to employ art to disguise the wickedness of man to promote greed and popular notoriety. The vain and everfailing effort of art to promote wickedness encounters the same force, equally endowed to expose it.

Whether the early statesmen of the United States were sincere in their political acts, and believed they were acting for the welfare of the whole country, is immaterial to the fact that the history of the period cannot be hidden from the present or future reader. At a

period of the world's history when laws were enacted that required a particular reverence for the clergy and professional men, it would seem at the time a sacrilege to utter a word of reflection against the integrity of such men. There was quite a parental assumption of authority over the uncultivated who appeared to be ungodly in the light of the prevailing theology of the day. Learned men, however, who could be such astute politicians in matters of personal interests cast a suspicion, at least, upon their moral integrity. It is certainly the privilege to read history and marvel at the ignorance of our "patriotic fathers," while we become astonished at the knowledge they displayed in accumulating wealth and protecting their personal interests.

It would seem that the early condition of the working people of the United States was not all that was sung about them. They did not enjoy the theory of a popular government, as much as one would be led to suppose they might if it had been a fact. It became quite a habit of the more prominent people to use the pronoun "we" in alluding to the privileges the common people were permitted to enjoy. The fear of the populace was an inheritance from European society, and only for that fear it is doubtful if the common people of the new born nation would have been recognized at all as a factor of the government. The average student of the period would get no farther in the study of theology after he became satisfied that it was no crime to deceive a person too ignorant to defend himself.

That there was a great deal of secret murmuring may be more traditional than historic, but it would appear quite probable from biography and miscellaneous writ-

ings. There are enough records of the past to warrant the conclusion that the same feature of obscurity that inaugurated the revolt against England was forcing political concessions rather than being favored by the mediating power that had established itself between the people and the government—American aristocracy. Free speech and free religion became so popular in the United States that political ingenuity became powerless to prevent it. It was really the principal civilizing feature that determined the growth and prosperity of America. It could be disputed in like manner to other truths, but after events occur it is the individual privilege to determine causes.

That a great many circumstances occurred to promote the welfare of America was self-evident, but the fact remained that the artificial culture of Europe was less productive of progressive events than the lesser ability the new nation possessed. That natural intelligence was more civilizing than the artificial, would appear to be a fact when a just comparison is considered between the "old world" and the new. The development of art even was more noticeable in proportion to a recognition of natural law. Generations had to pass away before the adhesive bigotry that the human mind will conceive, from which nothing but death will relieve society and permit a degree of reformation. Men, even of apparently pure motives are inclined to be conservative and extremely cautious in accepting any constructive theories. Man is only at fault when he knowingly obstructs another man from exercising his progressive faculties. It amounts to a disease when one man feels that he is specifically ordained to direct the understanding of

another. Slavery and every degree of oppression spring from a misconception of art, is what history reveals, and also the disposition to cling to the dogmatic theology that art was bestowed upon man to correct the immorality of Nature.

That even learned men to this day are quibbling with words to modify the dogmas of the past, in view of events that disprove them, proves there is a selfish motive behind the screen. Man can believe and trust in God without subscribing to a dogma that was formulated to protect monarchy and justify aristocracy. If the masses could have been prevented from learning to read, the dogmas chattel slavery and aristocracy would continue indefinitely. That the people of the United States will continue to be subjects when every school boy can read that he is an integral unit and just as much a unit of the government as any other unit is very improbable. It is as dogmatic as the political system of the United States to claim that a boy must be specifically trained by the compulsory power of a government that he is at birth an accredited unit of.

The freedom of religion in the United States as a Constitutional guarantee did more for the cause of religion than any dogma or all the "articles of faith" that were ever written. It is also the most prominent reason for the rapid growth of the nation. It was hastily conceived, but toleration was very popular with the framers of the Constitution except as it applied to slavery, when commercial greed could not be sacrificed. It would appear that it was a compromise between the freedom of religion and the freedom of the slaves. From the greed and self-interests shown in other matters it would seem

that commercial interests would not suffer so much by freeing religion as freeing the slaves.

Men are so occupied in promoting commercial progress that the relation of religion to a government was only seen from its effect upon European nations. The wars, persecutions and sectarian disputes that history was full of appeal to the judgment of practical men. They decided wisely that the freedom of religious methods and government protection even against violent interference with different societies, was the first peace note that the world had ever witnessed. The freedom of speech and freedom of the press was a natural sequence to the freedom of religion. It was a mere ratification of what Christ proclaimed two thousand years previous, but no nation before had ever attempted to defend fundamental Christianity entirely unshackled from any dogma whatever.

It was a very simple device and severely criticised by European contemporaries. A man of superstitious disposition could doubtless have imagined that Providence was the guiding influence that prompted the early statesmen of America in such a marvellous act of wisdom. It is extremely improbable that any direct interposition of God guided the acts of our governing officials, when they successfully fastened human slavery upon a nation after signing a document that will live in history after the Constitution is forgotten.

The opinion of one man is like a drop of water in the ocean but what is vastly more important is the privilege to utter it. Now such a privilege always existed as between God and man, but the presumption of human authority that developed chattel slavery so intimidated

primitive man that his fear predominated over his courage to utter what he knew to be his birthright. To enter into all the phases that this subject leads to one would find himself quibbling with literary husks while the kernel would be neglected.

That the acts of our early Congress was in advance of any individual conception of the period is quite obvious at the present time. The whole of Europe would have combined and sent over their fleets and every soldier they could muster but what they would have subdued America, if they could have foreseen the importance of the act of Congress that acknowledged religion was free. It completely undermined the theoretic foundation of aristocracy, but the infant America clothing itself in governmental possibilities was too preposterous to even attract serious attention. All nations were blinded by commercial interest to such an extent that moral rectitude was only considered as a factor to keep the spirit of democracy from raising its head above water. Historians give evidence of understanding what is termed the danger of permitting the common people to know too much. That all the prominent histories are biased in the interest of aristocracy is evident from the effort made to disguise it.

The privilege of the common people to read was never encouraged by either aristocracy or the learned men of prominence. If the wise men of Europe had been as astute at interpreting dreams as Joseph was, the growth of the United States would have been retarded. The most surprising feature of all great reforms, is the unexpected manner, and the obscure sources from which they spring. Prophetic men who seek notoriety from a dis-

play of wisdom are pushed hard to explain the phenomenon. Art is a powerful agent to clothe events in superficial garments after they occur, for Nature is comparatively slow in revealing her power to effect reforms that the art of man is powerless to prevent. Another great feature in the recognition by an established government, of the freedom of religion, was a just rebuke to the previous dogma that a mediator was an absolute necessity between God and man before the kingdom of heaven could be reached. The reading man becomes his own judge whether he is not just as capable of reading the Bible and interpreting it as any other. It does not interfere in any sense with moral teaching. What it does disturb is previous privileges to make a commercial business of religion, supported by a government that poor people were compelled to pay for; also plenty of history exists showing that whatever doctrine a nation prescribed the subject was compelled to accept without question. That it was more from the fear of revolt than any sympathy for the future welfare of the subject can scarcely escape the attention of the reader of history.

Now under the new order of things in governments that are not absolute monarchies, a doctrine or what is sometimes erroneously called a "new religion" depends wholly upon followers, as much so, as patent medicine depends upon purchasers. In nations that recognize free religion, peaceful prosperity is so much enhanced that it needs no comment. No one can prove to the individual reader of current literature that free religion is a detriment to morality or Christian growth, unless aristocracy is exclusively considered.

That the United States, by recognizing the freedom

of religion has interested the whole world in Christianity will scarcely admit of a doubt. The effort of literary scribes to misrepresent facts betrays their prejudice, or what is more probable, the commercial interest in their writings, in favor of aristocracy and ridicule toward democracy. Because a person does not display the superficial husk of art, it is presumed to be evidence that he cannot comprehend the motive that governs the average commercial scribe of modern times. No one is more deceived by such quibbling than the writer himself. He may earn his living by his ingenious display of wit but if he would take the trouble to observe the commonest laborer reading the daily paper and commenting upon what he reads, the fact could scarcely be disguised that present conditions could not be met by the chief efforts that succeeded in the past.

The indifference to the opinion of the multitude in the display of literary husk, is applauded by a class of people who have no respect for the source of their "daily bread," and less care. Personal conceit can be cultivated to a degree of brilliancy that wins a diploma of merit, but there is no evidence in history that natural conditions were ever affected by it. There are no two words more played with than the words aristocracy and democracy; in defining the former the latter is also defined, for whatever aristocracy is democracy is not. Hence he who would define the one should have a care that he did not commit himself in attempting to define the other, or he would present a personal example that would expose his motive. It is as impossible for art to overcome Nature as to attempt to fit a man to the garment rather than fit the garment to the man. The con-

tinual failures of aristocracy in the past would seem to be convincing that it was not wholly due to what is vaguely termed "ignorance."

It would be as impossible for an aristocrat to be a typical Christian as to serve "two masters," while a democrat, in the sense of a fundamental principle, is a Christian even if he is clothed in rags and begging for bread. The freedom of religion includes the privilege of reading the Bible, and it requires no interpreter to define the relation of aristocracy to democracy, of which Washington was the father, in its relation to the science of government. It was as old as Moses, however as a human principle.

CHAPTER XXI.

THE reason why democracy does not appear in history as a striking figure of reform is very misleading to all such as are wedded to husk and too tired to seek the kernel. People are trained to a conservative condition and when their carnal appetite is satisfied questions of reform and social problems are so vague to their understanding that they become settled in a common belief of fatalism. It can scarcely be claimed that a person is to blame for being trained to a condition of servitude any more than blame could have been charged to the chattel slave. Both conditions were for the same

purpose, simply to gain a livelihood by wit rather than fulfil the scriptures to the letter. Such conclusion is not a mere assertion, for anyone can read it in standard histories.

Learned men will dispute with each other and differ widely in what constitutes civilization. The wickedness of the world appears to be such a shock to their feelings that they become restless in their sleep. It never seems to occur to people who give evidence of feeling a little elevated, that God gives no evidence of seeking human advice in regard to methods of ruling the world. That humanity continues to be born in ignorance of its latent possibilities is no fault of the individual debutant. His liberty can be obstructed and restrained but no parent can rob the child of its free will, hence no better definition could be given to the principle of democracy than that of natural man. Whoever believes, however, that mystery is destined to be penetrated by art until human possibilities are as clearly revealed as the past, would necessarily believe in suicide—it would destroy hope and every possibility of civilization. It is not presumed that men are ignorant of this principle, but can the fact be disguised that history reveals that however learned a man might be, he either lacked moral integrity or the courage of his convictions. The failure of kings to govern society in a civilized manner, is a verification of the prediction of Moses, practically, if the people demanded experience, kings would the more probably satisfy their desires than any other method of government.

Hence the experience, that cannot be blotted from the pages of history, is rapidly becoming the individual privilege of entire humanity when it will be seen that kings

have been more remarkable for failures in governing society than any recorded success. Besides ancient historians with all their flourish of visions and mythical knowledge of the future, would never have written what they did if they had even dreamed of entire humanity ever becoming able to read it individually.

Civilization is constantly unfolding new conditions that must be met. The effort to maintain the accompaniment without the monarch, would be like aristocracy trying to exist in the absence of democracy. A republic trying to imitate the social functions of a monarchy is equally as absurd. That the people are indifferent witnesses of the vain effort to maintain aristocracy, is the same mistake that ancient historians made. The mistake of the past should at least, be a warning to the wisdom of the present. The debutant upon the earth is always a democrat regardless of his proclivities toward aristocracy; the one hope for the continued growth of civilization is confined to experience as reflected in the determination of the Hebrews. Even Adam could not be convinced that the theory of righteousness was as satisfactory as a little taste of evil, hence when evil is driven off the earth there is no question but what humanity will follow.

Commerce, trade and traffic were the features of the "new world." It was a general idea if studious efforts were made to learn or obtain book knowledge that wealth, honor and fame could be obtained by what was glaringly pictured and called knowledge. The farmer boys were encouraged to study and read every book that told of marvelous results of poor boys rising to the condition of great merchants or heralded upon the wings

of fame as a man of remarkable ability and unselfish in his devotion to the welfare of humanity. That some men become all that books proclaim them is no doubt a fact. It is also a fact that history kept no record of the heart rendering disappointments that followed the chase for wealth and fame. When men of great literary ability and profound in the knowledge of law and moral ethics not only encouraged human slavery, but were engaged in the traffic, would it seem unreasonable that such men would deceive the simple mind of the farmer and his wife by persuading them to mortgage the farm and give the boy and girl a chance in the world, when it would be a mere trifle for them to redeem the homestead after they become rich. History records great numbers slain in battle, but nothing is said about the greater number slain by the duplicity of commercial educators in the effort to fasten a system of aristocracy upon America.

What greater temptation can be held out to parents than a prospect of living to see their children become great and famous. Temptations are more necessary, however, to attract the growth of humanity than any assistance ever obtained from the tempter. A successful career is more frequently measured by dollars than character. The mere ability to read safeguards the individual against the temptation of artificial knowledge that is simply offered as a commodity in like manner to any merchandise that is displayed to attract a customer. Knowledge that possesses no practical use to the possessor is a positive burden. The parents' love for their children prompts the hope that their path in life will be less thorny and their goal will be one of pleasure

and luxury. Education, like religion, is a very disputable subject, but both have a significant relation to the degeneracy of aristocracy. Academic knowledge that promotes idleness and wanton gratification is more consistent under a monarchical form of government than a republic, even one that is only an apology for a democracy. America got its first start in the race of nations from the genius of natural intelligence that academic scholars have always sought to smother and even ridicule. Yet it was very simple events that established the foundation of America's greatness.

Genius was never the result of culture, besides no one can have too much knowledge. Education is so broad a term that mental faculties could become exhausted and yet a person be ignorant of its full force. It is a very convenient word to juggle with, and like all other great principles it is the individual privilege to determine what it stands for. The willingness and courage to act is of more importance than the mere training of how to act, and when the silent reader reads history he becomes rapidly educated in speculative ideas. He reasons from events of the past without any instruction from another; he feels that his inherent liberty is his personal property, also the discovery that people of superficial acquirements having failed to promote social harmony in Europe it is suspicious that they should claim so much success for themselves in a country that prospered more in contempt of their ability than from any practical assistance. If it is due to the national recognition of a common privilege to learn, and enjoy whatever method of religion one chooses, it is certainly an interesting muse with no more art than the ability to read.

The common people are naturally bright enough to continue a defence of rights that experience has revealed to them without the assistance of ability that seems more interested in the product of liberty than any sincere purpose in the welfare of common humanity.

The individual relation to specific education is confounded with duty and the source of authority. The unique form of government was an educator itself, besides the various rivalries between different religious societies made it difficult to determine from what authority teachers were governed. Mere rudiments of education were the principal studies of the district schools, more from necessity than any special design. It enabled the youth of the rural district to learn to read and that degree of education was accepted by all without opposition. It is enough to expose the motive that prompts the supporter of aristocracy to endeavor to neutralize the effect of the masses learning to read by seeking to teach them what to read. If it was possible to monopolize the principle of education it would be as much a subject of the oppressor as a man that is persuaded to believe he is a citizen of a nation that is ruled by a political system as arbitrary as any privileged class that ever enjoyed the protection of a monarchy.

Education is a principle of such magnitude that no one individual can embrace it entire. It is vaguely spoken of when one person speaks of another as being educated or uneducated; common custom even will not reasonably excuse such an absurd remark, besides it would be an admission that the speaker was certainly deficient in the attainment he was talking about. It would doubtless be condoned by the fraternity who

again would expose the indifference to natural man because he lacked the ability to penetrate the design. The diversity of conditions as a result of education embraces the science of correct reasoning, also professedly it includes the law, medicine, science of government, language, economics, ethics both moral and evil, these are embraced in the metaphysical.

Now mathematics, with all its numerous branches added, forms but a fraction of the possibilities of education. It can be readily seen that no man is justified in using the word education for the purpose of suggesting a limit. These conditions collectively form the very base of aristocracy.

If the food producing people could have been prevented from learning to read, and free speech with free religion could have been prevented by statute law it would have been in force to-day, for the reason that professional men use every means in their power to convince a man he is too ignorant to get a living without earning it. Is it strange that an "ignorant" man will occasionally take the risk of trying to get his living by helping himself to the property of another? Now skill is education, and sometimes more useful than the knowledge of medicine or the law. Is it less a crime for the lawyer to use his education and steal or betray his client, than for a man of skill to use his education for his personal benefit. The adage, "let every man look out for himself," is just what the laborer is learning from his daily paper; he is being educated rapidly, and from the evidence in history that shows how favored the educated were, it will follow that the educated laborer will demand to be recognized as a full fledged co-partner in the

political deals that only recognize "insiders." The moral teacher who insists upon teaching aristocracy and morality both, is not a factor in the reforms of the day. When science reveals a method of existence without the necessity of food, aristocracy will be able to teach democracy to join their ranks. A mediator was always recognized as a necessity between the people and their king, the principle was obviously well understood by the professedly educated men who took a prominent part in organizing the republic. It is the purpose of the writer to show that the acknowledgment of the freedom of religion was destructive to the most potent weapon that aristocracy ever possessed. Also it naturally follows that a "sovereign citizen" will be able to reach the head of the government without being compelled to submit to a mediator in imitation of monarchies.

Democracy is reading, and however indifferent aristocracy may be to the significance of it, while politics and educational bureaus are in control of education, they may learn that art is a two edged sword and it will not be the first time that aristocracy has been surprised.

The rural districts were the principal supporters of a peaceful administration of government. The people acted in the full belief that they were enjoying a popular form of government. It was popular with them because they could only understand what was religiously proclaimed not only in "town meeting" but also in local papers that began to appear very soon after the revolution. Candidates for office would seek votes with such a patronizing affection for the interests of the people that men of very simple understanding would rise rapidly in their self esteem. Political parties were so named

that the influence of aristocracy was disguised by names that would imply federal relation to the separate States. Any words that were tainted with aristocracy would be carefully avoided by either tradesmen or politicians. Taxes, tariff, and the economy of public expenditure, with school and meetinghouse affairs formed the general topic for discussion. Anything that was said against English customs was always interesting, and popular topics as an educator cannot be denied to groups of people under whatever circumstances they are thrown together. The science of correct reasoning is learned from its original source. That morality is dependent upon the authority of books is just as absurd as it would have been in the time of Adam, when "he did eat of the tree of knowledge."

Plagiarism is such a remarkable scheme, that vast numbers are engaged in the work for commercial reasons. Many are no doubt indifferent to the fact that they are engaged in a traffic with stolen goods. Ideas are not stolen however by natural man. The influence of society is a more remarkable source of moral education than all the literary product in existence. There is no circumstance more in evidence of the merit of natural law than the social relations of the rural districts. Nature has always been the model of art in both word and object pictures, hence all literature is plagiarism. Scientific men are not ignorant of this, but they are too closely connected to aristocracy to reveal it in an unbiased simple manner. Thus democracy is obliged to obtain the information in the original primitive manner. The dispute of this assertion is equivalent to disputing the Gospels and the general spirit of the Bible as a whole.

Religion was always free and recognized by Moses, but the introduction of kings put an embargo upon the exercise of religious freedom, which continued in force until the United States duplicated the recognition of Moses. It is not a matter of interest to any religious organization that is more interested in denominational growth than using their power to solve the social problem that is a puzzle to all the wise men of the earth. Now this country has practically contracted to protect the individual as a unit of humanity, and while Christ was not mentioned in the Constitution by reason of its breaking the very law that was being enacted, as it would have discriminated against some religious society, his teachings were evidently in view, for it is precisely what Christ taught according to the Gospels. Hence the individual is not compelled by statute law to help himself to the pure spring water (religion) it is equally his privilege to pay others for it. The individual at least will observe that it is analogous to the scriptures, it is therefore neither a violation of statute law nor the law of God. It is at least on much firmer foundation than aristocracy ever rested upon, even when it is protected by the most modern cannon.

That many individuals have discovered these facts, but refrain from publicly acknowledging it, is readily learned by listening to groups in conversation on the subject. That Bible disputes are less violent is evidence of the degeneracy of aristocracy, but it might be interesting to review the social relation of the rural townships to show the absence of disorder in communities composed of people who were not remarkable for literary culture. Of course the Minister, Doctor, Squire and

School Master, were semi-cultured, not sufficiently however to be classed with aristocracy. The community in mind was a complete democracy. It being the natural disposition of man to feel a little important in any official capacity or upon the occasion of public parade the tendency to aristocracy would attract the attention of a critic. The Doctor took care of the sick, and the Schoolmaster beat the three R's into the mind of youth. In the discussion of very profound subjects such as, why does God work Sundays and forbid man to do so? It would be declared that a pumpkin vine should rest as well as a man. Also they would ask, if it was right for a woman to make yeast on Saturday knowing it would work on Sunday. Frequent disputes would occur that would threaten to disturb the peace. If it was too serious for Schoolmaster or Squire to settle the Minister would with calm deliberation promise to look up the authorities upon the subject. Having established peace again in the little democracy the disputants would admit that it was foolish to get mad over little affairs. The Minister would fire hot shots at the wickedness in the cities and manufacturing villages, and however deficient he might be in literal culture, he was not lacking in impressing upon the people that peace and social order depended upon morality and good will toward those who differed in opinions.

By following the various social conditions in the United States it shows that prosperity and a violent desire for it would develop aristocracy in such persons who could not have resisted the temptation of a crown, even with the example of Washington fresh in their memory.

CHAPTER XXII

THE emigration of the Irish to the Northern States of the Union was very significant as showing the oppressive disposition of England. They were attracted by the word liberty, and the glowing accounts of a few that preceded the rush. It is remarkable to notice, that by reason of severe discipline in the old country they were humiliated to a condition of servitude scarcely less than the Southern slaves that were kidnapped in Africa and sold as mere merchandise to the highest bidder. Emigration was not attractive to the South, by people who were trained from childhood to be obedient and satisfied to get work even, and feel grateful to their employer for whatever work was offered. They were as thoroughly trained to service as the black man was chained. The naturalization laws were severely contested in the States and also the Federal Congress that was practically dominated by the Southern States. The jealousy aroused by the greater attractions in the North developed the political system very rapidly, and the fact that the system was aristocratic as a whole, regardless of the division of the system into parties, was as obvious at the North as the South, there was no more respect shown to common laborers at the North than to the slave system of the South.

The demand for laborers was intensified by the great

natural resources of the country. England was also jealous and her statesmen were always noted for diplomacy. Diplomacy is a polite word for double-dealing, it was recognized by the Church as a necessary stroke of policy (from which the word politics is derived, it should be carefully borne in mind for it also relates to the word aristocracy.) There is nothing more diplomatic than to play with words when the object is to disguise the relation between aristocracy and democracy, or between the "ruling class" of humanity and those "born" to earn their living, by reason of "inherent wickedness," or by reason of such a disposition to wickedness that nothing but hard work would keep their natural propensities down.

That the wise men in both England and America are well acquainted with the social inequality between labor and capital is proved by their diplomacy in striving to keep the laborer ignorant of it. The boastful pride of the Yankee in parading American progress, was more aggravating to the pride of England than the surrender of Cornwallis. At the time it was not dreamed that America could build up a nation that reflected a future democracy. That "knowledge rules the world" is an English adage derived from Socrates.

It is an adage that supports Colleges, Academies, and all branches of what is termed higher education. It has been the principal effort of this writing to make that adage plain as it strictly relates to aristocracy, diplomacy and politics. In view of the marvellous growth of the United States, that an English statesman will scarcely recognize except as a diplomatic stroke of policy. Polish, policy and politics are significant words

they bear a close relation to diplomacy in its protection of the system of aristocracy. Literature is word pictures and is meritorious by reason of polish. It has no effect upon the fundamental principle of morality which is always a model rather than a subject of art. Wit and sarcasm are a polish of literature, but contain no argument in the protection of morality. Classical literature is pro-aristocratic in proportion to its anti-christian sentiments. The very word class betrays its attachment to aristocracy and was thoroughly exploited by the Hebrews who have always claimed to this day to have been a "chosen people." The popularity of Shakespere is derived more from its pro-aristocratic sentiment rather than from any Christian tone. It is important to study all the features of history to get a clear idea of England's effort to dominate the policy of America. Diplomacy has always been the weapon of England, practically to ruin the power of other nations to pull her "chestnuts" out of the fire. Her success flatters aristocracy, for she occupies the first rank in its protection. A great deal could be written in giving details, but English literature is not wanting in its pro-aristocratic sentiment.

The conditions that America has presented to the "world" have compelled England to adopt policies that her staunch statesmen would not have submitted to two hundred years ago. If it is due to education America was the teacher. The manner in which she was taught civilizing reforms is embraced in history, written however by pro-aristocrat historians, who give evidence of flattering aristocracy rather than a sincere purpose of enlightening reading democracy, who are as dependent to-day upon its own push as in the darkest days of the

“middle ages.” Hence this writing is more an example of what the individual reader can discover in history rather than to dispute it specifically.

England betrayed a glaring inconsistency, however humane, in her effort to suppress the African slave trade years before the civil war. It was more to show contempt for the boastful democracy in America than any sympathy for the oppressed. That she was double-dealing is proved by the fact that she was oppressing her own subjects, the Irish, scarcely less than America was oppressing the blacks. The Irish were driven to emigrate by a denial of the principle that every unit of humanity is a part thereof in the sight of God, while she used her navy to prevent the Africans from being compelled to migrate. The degree of compulsion employed did not affect the moral responsibility of either conditions. If it was “trade” with the Americans, it was the same with England except it was more diplomatic to call it policy. The suffering on shipboard of these contemporaneous migrations were practically the same. Besides they were about equally privileged to enjoy whatever civilizing influences that commercial greed was forced by necessity to submit to. That the fundamental principle of the Declaration of Independence was practically denied in both cases cannot be reasonably disputed, for in both cases and by both nations inherent liberty was scorned. The danger from democracy was more feared than any settlement involved in moral responsibilities.

England made her policy still more prominent by the liberating of the slaves in all her provinces. She had become so impressed by her diplomatic shrewdness, that

no doubt many a joke was cracked at the English fire-side at the expense of Yankee boastfulness. They certainly had ample occasion when the fugitive slaves were fleeing to Canada at the first opportunity. It is also recorded that every successful trip was the occasion of the ex-slave dropping upon his knees to express his thanks to God that he was free, and to God only were the thanks due, for the "underground" system was conducted by a trust in God rather than any human trust.

That England was resolved to compete with America as a liberator of mankind was quite obvious. To a student of correct reasoning however a "subject" of her realm was only recognized to be in possession of such liberty as the king decreed. The relative difference in the "new world" being that slaves were held by statute law and wickedly treated. Yet the Congress of the United States had embraced in the Constitution article fifth the privilege to amend it. This fact made it possible for the sovereign rights of the individual to assert itself. Besides the sovereignty of the Federal Government having been conceded by the States in legal form it was mere assumption of a State to claim it should be restored. Also the recognition of free religion and free speech was practically a recognition of inherent liberty that every human being knows he is endowed with by the Supreme Being. Hence the English government will have to match the foregoing conditions before it can reasonably boast of giving liberty that God had previously endowed the entire race with.

It is a poor excuse to hide behind the theoretic sentiment that all men are fallible and only by the grace of God can any individual do right. That sentiment would

practically charge God or Nature as responsible for all the wickedness that the selfish desire of man could suggest. The man who knows he is doing wrong betrays the fact, by the act itself, that he could do right if he by force of will chose to do so. The moral law needs very little theory or literature to express it, but the ability and literary talent to explain the why's and wherefore's that cause man to try to hide and justify his wickedness fills libraries with literature. Besides there is no act of man that is so directly the cause of wickedness and war, as the effort to compel the illiterate to serve the literate, or ignorance to serve knowledge. The modern Pharisee is just as persistent in holding to superficial religion as the ancient Pharisee. Yet if it all occurs by the "grace of God" at what period in the world's history did God or Nature ever neglect to punish the wicked? It would seem more to the point that it is only by the grace of God that we exist at all and the most astonishing feature of history is that God is so merciful and patient with the wicked. Are the profess- edly learned so lack in moral courage as to withhold what they know to be true, and seek to protect their personal interest in like manner to English diplomacy in ever seeking to guide the policy of the United States, not for the benefit of her offspring but for her own aggrandizement. The silent reader that can read his daily paper is bright enough to understand that England had no real sympathy for the blacks while she was grinding hope itself out of her own white subjects. The events that occurred later proved it also.

Theories in the absence of recognition of the science of correct reasoning will not deceive the people in the

reading age. Besides no people can be taught diplomatically or compulsively that it is a duty to serve the teacher, and more decidedly so when the teacher gives evidence that he excuses himself from practicing the duty he tries to impress upon others. If the civil war in America was not a sufficient warning to convince aristocracy that democracy was a growing plant, future events will doubtless be more impressive.

Social customs in the South were more in accord with English aristocracy than at the North. Society in the North was more inclined to Plutocracy, that is, the people who were becoming wealthy had very little academic culture, for instance John Jacob Astor could scarcely read when he came over in the steerage of a sailing ship, and if culture promotes wealth, the cultivation his progeny has received in proportion to the pioneer's lack of it they should have owned America at least, at the present.

It was therefore quite in evidence that the grace of God is not always direct to the protection of aristocracy which was more developed at the South, besides they had controlled the entire nation politically from its birth, added to the entire aristocratic support of Europe. The tentative support of England taxed her diplomatic skill, for it is no secret that the aristocracy was scarcely restrained from shouting their delight at the prospect of the overthrow of democratic possibilities in America. The silent democracy of England however was not so dull in intellectual understanding as to join in the chorus. To prevent a possible misunderstanding of the relation of culture or education to the system of aristocracy, it should be viewed without prejudice. Aristocracy is a "principle" only in its relation to monarchy. The

fundamental principle of culture and education has no relation to aristocracy except that it can be taught in like manner as tools can be used for burglarious purposes without any stigma attached to the tools. Hence it is a serious error to think that a cultured person is necessarily aristocratic. Scholars to their shame know more than they are willing to teach. It is to derive personal advantage or submissive servitude from the illiterate that prompts a scholar to teach obedience rather than by a simple process teach or encourage enlightenment.

The policy of England toward America is parallel to the political system of the United States making it a criminal offence to teach a slave how to read, or the mere passing of a book to one would consign a person to State prison. It was in disguise of the fear of servile insurrection. Besides, whoever used his culture and oratorical ability in denouncing a system so unchristian would be persecuted scarcely less than Christ was. It should be seen therefore that education as a principle is not responsible for the false idea that culture is only permissible by the grace of aristocratic society.

It is not strange therefore that aristocracy will continue to teach obedience to a class system of society when it no doubt fully believes its very existence depends upon it. A mule, however, cannot exist upon its own stubbornness, the simile of which is fully revealed in history.

England's tentative disposition to meddle with the policy of other nations was illustrated in the treachery of Benedict Arnold. It was due to English bribe and Arnold's well known weakness for superficial society. The same influence was exerted upon Adams and Ham-

ilton, both lived to the end avowed monarchists. While liberty embraces the right of opinion it does not include the liberty to support a class system that depends entirely upon servile obedience, for at just that point the Golden Rule and Declaration of Independence take effect. It is a reflection upon the principle of culture as not being responsible for the classical division of humanity that Gladstone, while recognizing the monarchical government with the obedience due a subject, he could not disguise the fact from his utterances that he was a democrat, therefore he could not have been an aristocrat. He emulated Washington, even by declining a title as being inconsistent with his public utterances. The world will always remember him, however, as "the grand old man."

It is also a mistake to hold that inherent liberty suggests a prohibition of exclusive society, that is a private right as inherent as liberty itself. What liberty does suggest, however, is that no society is privileged to exist upon the compulsory service either directly or by the science of politics, intimidation or any feature that has for its object the depriving of man, woman or child of their natural rights. Liberty with a specific condition attached to it is as absurd as a condition attached to the sense of sight limiting a person to what he is privileged to see by supreme authority. It is a privilege that every person is endowed with that no class or system of human invention can overcome.

The slave owner by his control of a political system sought to control the ever growing principle of democracy by emulating the diplomacy of England. The naming of a political party as democratic was for the

same purpose as the subterfuge of England in pretending to be in sympathy with the oppressed, while in reality it was an effort to protect the apparent danger to aristocracy which was founded for no other purpose than servile obedience. The democratic party, so named, represented the most radical devotees to monarchy and aristocracy that existed in the United States. Monarchical magnates led by Adams and Hamilton were responsible for the organization of the political system of America, and enthusiastic adherents would point to the growth of America as due to their foresight. The facts however, that history reveals to democratic readers, are that the common people were the democracy in all nations that have existed upon the earth. No better proof exists than that an organization named itself democratic for the sole purpose of disguising its real object.

It was like a man claiming to be Christian because he was so registered by name. That the progress of social harmony—civilization is due to the efforts of a class of society who literally proclaim themselves to be the “better class” is precisely as false as the most monarchical group of American society naming itself democratic. Civilization and social progress have always been due to the untiring energy of natural man. The conflict between David and Goliath if only a literal romance makes the story a literary illustration of all the progressive events that have occurred. The mere trying to believe differently, is like the mule trying to exist by devouring his own stubbornness. Again literature is mere word pictures of the manifestation of Nature. If literature is figurative and prone to misrepresent the facts, it is the worse for the literature while it does not disturb

the fact. If an artist paints the picture of a dog with only three legs while the model had four, it does not compel the dog to go lame. Literature is a witness that must submit to a cross examination, if it does not possess merit enough to protect itself it will be in vain to claim it was due to an error in the fact, rather than any possible defect in the illustration.

A man or a nation may devise some emblem of toleration toward the oppressed people, it will, as is often the case be the means of revealing a motive that requires constant attention to hide. The diplomat will employ the most skillful writers, not so much to reveal facts as to hide them. Literature that appealed to the imagination, or to the natural appetite of all humanity, in the disguise of a benefactor to the intended victim, required as much courage to combat during the anti-slavery agitation in the "land of the free" as Christianity needed in the time of Christ.

Men who possessed scholarly ability were unmercifully assailed by the combative ability of others equally learned to prove that illiterate or natural man was the property of his cultivated superior. The dogma of degeneracy and natural depravity was thoroughly ventilated, also the eminent authorities were quoted to show the survival of the fittest, and also that the lowest class of humanity had always been wards of their superiors. It was also shown by elaborate statistics that nothing but the most severe physical labor would keep the great mass of ignorant foreigners from rapine and murder. Free speech was assailed as being a failure, while monarchical governments were declared to be the only consistent method by which "society" could feel

safe. The most prominent preachers of the gospel were pro slavery, notably those who received the largest salaries. There were others however who were severely denounced and stigmatized as ignorant because they practiced a method of itinerancy and associated with the very lowest class. The freedom of religion was denounced and all traveling anti-slavery "ranter" as they were styled were turned down and branded as demagogues. It was noticeable however that natural man, the real democrat, was always humane to the weather beaten foot traveler. Large communities of Irish and poor working people were scattered about the Northern States, and anti-slavery preachers were always listened to with great attention. Colored preachers who had purchased their freedom but scarcely dared to travel by daylight for fear of being forcibly kidnapped and sold again, would occasionally venture among the common people with whom they would feel comparatively safe.

When people who assumed to be the guardians of social order were mere examples themselves of protecting only a specific society, claiming also to be the "best society," it was not strange that anti-slavery became very popular among people who were treated scarcely less than slaves themselves. The plutocrat was often democratic and a strict advocate of moral rectitude, but if a dollar was involved he could change to an aristocrat as quick as a slave holder could declare himself to be a staunch democrat. Poor illiterate people would become confused by the example of the "best people," who demand a service with the air of an autocrat. Besides about the first training a child received was reverence for its "betters" as it was commonly expressed.

It was remarkable how little social disturbance there was in communities that were almost wholly confided to a Catholic Priest. The fear of future punishment appeared to restrain the illiterate from the exercise of "inherent immorality." It was at least to their credit to fear they would be punished for evil doing, but what could they think when people came among them exhibiting the luxury of culture and leisure who seemed to have no fear of punishment either in the present or future. It doubtless taxed the wisdom of the Priest to explain it, particularly when he was subject to calumnious attacks of Protestants who tried to appear superior by really acting inferior. The activity of national politics that aroused the common instinct against monarchy had the effect to unite democracy against the common enemy. Religious controversy was dropped when a united democracy became apparent.

CHAPTER XXIII.

THAT politics is the science of deception could scarcely be doubted after reading of and observing the working of the American system. Its relation to aristocracy is a notable feature of American progress, and also its organic system as a mediator between the common people and their government. A republican form of government is termed representative, hence a political system bears the same relation to a republic as aristocracy bears to a monarchy. There are so many convenient words in the English language having practically the same meaning, that it would seem to suggest a purpose of deception to make it as difficult as possible for an illiterate person to get a clear understanding of the methods by which he is governed. If divine authority is believed to be the fundamental principle of government, it is important to observe whether a monarchical or republican form is in accord with the first principle. Both are representative; monarchy by an aristocratic system, while a republic is political in exact imitation of the former. The importance of deceiving the food-producing people is just as apparent in one as the other. It follows therefore that a monarchy is more consistent in supporting the intermediate class, for the reason that it is held as a divine privilege. Now to organize a political system in imitation of aristocracy with the avowed

purpose of assisting democracy was decidedly snobbish. The United States as a constitutional government gives no direct support to either a political or aristocratic system between the people as a whole and the executive. The framers of the Constitution, after their failure to persuade Washington to be crowned King of America, did what all aristocrats do, that is, they did the next best thing while they had the power to deceive the people. Their cunning betrayed them in spite of all the patriotic songs that were encouraged to make the people feel like "citizens," even if they were subjects. It is doubtless believed by many, that any person too ignorant to know the difference between serving and being served must peacefully submit to any service that his cultured superiors demand.

There is plenty of evidence in history that moral ethics were not as popular as personal interests, and while it is doubtless true that the illiterate are dependents from a social point of view, it cannot embrace however a servile condition that the system of aristocracy has always tried to justify. A compromise with evil is more preservative than destructive, and people too illiterate to be heard or even permitted to express their feelings, are not so void of sense as not to observe the wickedness of people who flaunt their talents in a disregard of any moral restraint. The grumbling of mobocracy is as much a method of expression as the more polished method, it conveys a warning at least. Besides no autocratic authority, however brilliant, has ever been able to overcome physical force. It appears so from the illusive methods of expression, but physical force is a natural force as indestructible as sunlight, while mental force, in its ability to

employ art, is always compelled to compromise. It is neither an experiment nor a hobby but an every day fact. Besides, history makes no disguise that physical force is both a necessity and prior to artificial force. There is no evidence that compulsory moral teaching was ever productive; while plenty of evidence exists that moral suasion or the labor of love has improved society. Hence the relation of morality to physical, also including the metaphysical and artificial, is as light to darkness. It is revealed to the individual, and only transferable by an agreement or reciprocity. No artificial method of teaching morality has ever appeared superior to that by which the individual is endowed, with no reason to doubt that every individual is equally favored. The effort of a specific class of society to control a government of which they are a part, is just as apparent in the United States as the most autocratic nation on the earth.

A king makes no disguise of favoring a specific class of society: he is therefore consistent in his method of governing, but a republic trying to disguise its relation to the whole people by embracing a political system for the purpose of favoring a specific society is more remarkable for duplicity than a monarchy. The mere playing with words will not hide the object for which such methods are employed. The mere calling people "citizens" is no equivalent to the practical recognizing them as such, and what would appear to be a reasonable excuse for not trusting the people with sufficient discretion in self control, is quite as applicable to politicians as humble "citizens." That is, if people must be trained to a condition of honesty before they can become the equal of a politician it is more interesting than serious.

By reason of conflicting interests in the different States when the federal government was formed, a compromise was at least preferable to a revolt between the States, but the effort to deceive the people by reason of their being ignorant of the method, there is no excuse for any person who knew better. Personal interest has always been more apparent in the conduct of mankind than any special regard for others. There is no evidence that any system of education has been convincing to the generality of mankind that submission was more creditable than defence.

The uncultured man reasons just as correctly from his standpoint of personal interest as the cultured man who is entirely devoted to his own interest. The inequality is confined to whatever degree of talent the individual possesses. There is neither sense or wit in the claim of one individual to any special privilege of defending his personal interests, while he claims that others are dependent upon him by reason of deficiency of wit. Food is the first principle that a continued existence depends upon, and if wit is superior to the physical force in obtaining food, it fails to prove it under a stress of circumstances. Science reveals natural law as a picture reflects an object, it requires mental activity to obtain such a result. The necessity for food can be supplied by the mere physical desire, a natural phenomenon that outwits the witty. Hence natural man to the cultivated is as nature to its picture, or whatever superficial man is enabled to put on by the aid of art, it has no effect upon natural man except to make him either timid or vain. While these thoughts can be treated as mere speculation, it is no less the privilege of the individual to treat them

seriously, from his own experience and the observation of others.

The age of reading has not rendered its account in full : it would seem to be in order however, for studious people to read the signs, and in times of plenty give some attention to a possible famine. If the relation of art to nature can be constantly disguised from the reading democrat, by the wit that has always been employed in the interest of aristocracy, it cannot be denied by the person possessing said wit, that no army in active warfare was ever stronger than its food supply. There is no process from the evidence of history of depriving a man of his wit more effectual than cutting him off from his base of supplies, and what can prevent the democracy of the world (always the majority) from discovering their strength, when if they read at all they cannot fail to discover the dependency of aristocracy upon democracy, wit vs. food. There is no more probability that the effort to educate democracy to serve aristocracy will be any more successful than chattel slavery.

The stubbornness that the Southern States defended the system of aristocracy would suggest the hope at least that the natural rights of democracy would be recognized in America without the resort to war, which would of necessity be of greater magnitude. It is not necessary to rewrite history, or examine the numerous authorities for any specific purpose, it is its influence upon the democratic reader that concerns the future, and what possible obstacle aristocracy will erect to obstruct its advance. That aristocracy as a system will ever surrender unconditionally the wars of the past give no evidence. To the contrary, however, at every defeat,

it merely adopts different tactics with the same objects always in view.

It is a fact worthy of note that in the darkest days of the civil war, the cause of the South was championed by cultured persons who boldly expressed themselves in defence of ancient philosophy in the interest of culture, and treating the effort to subdue the South as a menace to high ideals of manhood. Servile insurrection, mob rule, and disrespect for law and order were freely prophesied if the higher ideals of the South were not recognized, practically a surrender of democracy to aristocracy; the exact counterpart of the Colonial revolt against England. The conflict was a complete exposure of the former political system to the pretended popular form of government that the United States enjoyed in name only.

Writers who espoused the cause of the South, betrayed their pro-aristocratic sentiment by entirely ignoring the expression of the large majority of the people who elected Lincoln. It is this feature that exposes the duplicity of a political system and also that no opportunity had previously occurred since the formation of the government to test the virtue of majority rule. Besides, it was only due in this instance to a resort to arms in defence of minority rule. It thoroughly exposed the deceptive character of the political system founded at the instigation of John Adams. The civil war revealed the very purpose of the system to deceive the people who were taught in primary schools to sing praises to God for being born in the "land of the free." It also showed by the result of the war that a nation could exist by the will of the majority, and entirely disproved the sentiment that it is the will of God that the cultivated class is

privileged to rule those of lesser light. It would have been a more valuable lesson if the political system could have been forced to a defeat as decisive as the institution of chattel slavery. Whether civilization is mature enough to comprehend a democratic government or not, the civil war in America demonstrated that a democratic majority could defend itself against the intrigues of politics and aristocracy both. Because the controlling demagogues of the early political system styled themselves "Democrats," it did not succeed in deceiving all the people. Neither did the party name "Republicans" dispose of the relation of a political system to the system of aristocracy. Sawdust can be called meal, but no animal ever will grow fat upon it. It is an imposition upon the reading age that a political system receives the support of people who give evidence of sincerity in promoting the welfare of humanity. The present system is just as active in support of monarchial principles as it was previous to the civil war. Moral teachers vainly strive to teach the importance of purifying a system that would cease to be profitable if it became honest. The only way to polish evil is to rub it out entirely. A democratic government would not support such a luxury as an intermediate system between the individual and the official.

Politics is a system of brokerage between the people and the governing officials. It is upheld by Legislatures, Congress, and government officials of every character. It is also sad to say, that even ministers of the Gospel support the system, because the system and all its supporters get a commission that the people are compelled to pay. It was copied from the practice of the ancients,

when the common people could not read. The interpreter and money changer were often the same person, for it was profitable business. When the people learn to read (no thanks to any political system) it is as useless as to pay anyone to read for you after you have settled for the privilege of learning how yourself. The business is too profitable, however, to surrender without a struggle. It is precisely what the South fought for so desperately, and the principle that politics is founded upon underlies all the wars in the history of the world. Aristocracy is as dependent upon a political system as a horse is upon his legs, or an army upon its food supply.

Culture is incidentally connected with both a political and aristocratic system, it is independent however, of either as an existing principle. The tree of knowledge is so extensive that it is very vaguely expressed by calling it education. Any influence is an educator in whatever form it appears, hence specific education is so meager, that to apply the word as expressing a limit is a mere flattery, and very unjust to the principle. Wealth, honor, and fame are too much of an accident to attribute them to a reward for diligent study. Washington was rewarded with honor and fame due more to character than any diligence of study. Illiterate men also have obtained the trio of rewards, while the most energetic ambition to obtain them has failed. To chase them, however desperately, is equivalent to seeking the limit of space.

Natural intelligence receives no attention for the reason it possesses no attractions. The artificial is more attractive, because it embraces the principle of temptation which has an absolute necessity to progress. Natural

law is more relentless than the artificial, even if the latter is able to satisfy the ambition for superficial honor and fame. It is generally admitted that a person is paid in whichever coin he prefers. It would seem therefore that the earth offered opportunities enough for becoming either wealthy or cultured without embracing either aristocracy or politics, for both are as dependent upon human oppression as a fish is on water. Besides, no person is obliged to steal because he cannot drive the spirit of temptation from the earth.

Washington set an example of democracy that would have prevented the civil war if his contemporaries had been as ready to sacrifice their personal interests for the benefit of the whole country as he was. Moses also tried to convince the Israelites that they could be just as democratic after they escaped from bondage as before. But if they were the "chosen people" by precept, they tried to practice the privilege by oppressing others in like manner as they were oppressed. History repeats itself, and "privileged" people become the victims of their own neglect rather than any fault of their surroundings.

After the civil war was over, England profited more by the lesson than the Americans did, for the reason that the States were still in the grip of the political system that indirectly caused the war. Personal interests are just as prominent in one country as another, but the pride of English statesmen will neither lag behind or permit a young nation to supersede her in civilization or reform movements. She exhibited that trait by liberating her slaves previous to the emancipation in the States. It is, however, from a quick conception of events

that her noted diplomatic skill becomes so successful. American politicians vainly try to show their superiority over England by pointing to commercial progress, which is not due at all to a political system. Only two events have occurred in America that point directly to a democratic government. The first was when Washington refused to be crowned, and the second was when Lincoln was elected president. Both events were due to a popular uprising that the political system was forced to concede, after violently resisting the principle involved which was strictly democratic.

The general trend of political economies and writers upon the subject of social reforms, betray a fear that personal interests would suffer from a democratic rule. Corrupt city governments are pointed to as examples of democratic rule. Very little is written however, of the influence of a political system that requires ability scarcely to be obtained outside of a college. If such ability can find means to convince an illiterate man he is a democrat, while the strength of his vote is used to prop up a declining aristocracy, it is not so much the fault of the victim as the man who takes advantage of his weakness for the purpose of betraying him. The credulity of natural man is so prominent that it is an attempt at a joke to classify him as dangerous in view of the dangers that surround him.

Aristocracy and monarchy are so absolutely dependent upon each other that the wisdom of England's statesmen is taxed to the utmost. They give evidence however, of a sagacity that political magnates of America would do well to emulate. The "writing on the wall" is much quicker interpreted by English statesmen than

is evident from any action of her progeny. The English can see the corrupting influence of the political system of the United States upon the principle of government and social reform. The system would inaugurate a resort to war before it will surrender its profit, just as it did to uphold the institution of slavery, also from the evidence of the past, aristocracy will continue to act likewise. Both natural man and natural law will be a factor that neither English diplomacy nor political wit will be able to overcome successfully.

The aristocrat has no guarantee of a continued existence, besides, he is not remarkable for propagation. The system is dependent upon democracy for its recruits, hence the shrewdness of English statesmen becomes apparent. The English government made haste after the civil war in America, in granting concessions to its subjects instead of threatening them with bayonets beyond the necessity of police duty. It is also notable that every concession a monarchy makes toward its subjects, the nation improves both socially and commercially. This principle has not escaped the notice of Englishmen, besides, the unquestionable fact that men of great intellectual ability, know even more than they dare to express, for the simple reason their personal interests are involved. We can sound the praise of Washington, while we lack the courage to emulate his act.

The quibbling over the principle of education is an evidence of weakness rather than a display of strength. When it is employed in a manner to protect self interests, it becomes an insignificant factor in solving social problems, it is like trying to make a hole in the ocean with a pin. What a man knows is personal property, it

is only his acts that humanity is interested in. Specific education controlled by a political system that is more devoted to a protection of the system than any regard for humanity, is a blind that makes darkness darker if it were possible. Religion, liberty, and education are principles as absolute as sunlight, that the history of human events bears witness and can only be disputed by the ability of man to play with words and deceive the unwary with methods, forms, and pictures, that in no sense disturb the fact. Any theology that holds to a divine revelation giving any person authority to either teach or command an obedience of another person would embrace monarchy, aristocracy, and the right to own human beings as property. It would also include an alliance with a political system. If events have not already occurred to convince people who claim to be learned, that such doctrines were formulated prior to the printing press for the protection of kings, and the effort to keep the masses in darkness rather than for the avowed purpose of enlightening them, other events will doubtless occur still more convincing.

That theories have to be adjusted to conform to unexpected facts, is evidence enough to the ordinary reasoner that persons acting from a professed privilege of divine authority are decidedly out of date. Besides the multitude of "visions" that are being proclaimed would suggest the probability that entire humanity was individually subject to visions of some character. The human race would starve to death if Nature had not provided some attraction of a decided visionary character; the human pilgrim would have to pay dear for all the privileges he would obtain from his predecessor.

Free religion is at least recognized by the United States. It includes free education as a natural sequence, but when a political system makes itself instructive as a commercial enterprise for profit, its non-essential character will doubtless appear in due time.

CHAPTER XXIV.

THE greatest "trust" in the United States at the present time is the Political System. All other "trusts" of greater or less degree depend upon the giant system as a foundation for the greatest pyramid of corruption ever existing in such a united compacted body. It indirectly exercises such an influence upon the judiciary of both State and Federal governments that a conviction of any person connected with the system would be treated as an accident and corrected by the system itself. The man who possesses the proper "pull" has very little to fear. It is very rarely, and only for the protection of the system itself, that a victim is entirely abandoned.

The fact that the system is divided into parties would doubtless seem strange, but that is merely to cover the whole ground. Political factions contend violently against each other, (note the duel between Hamilton and Burr), but they were always harmonious in their relation to the food producing people. All factions were demo-

cratic in sentiment and equally united in aristocratic action. The non-essential feature of the system itself was never considered to be a subject of public discussion. Individually, men may have been connected with the system who were sincerely interested in the common welfare of humanity. It was doubtless believed from a theological standpoint, that the illiterate were dependent upon some system of an intermediate character that only men of literate ability could successfully meet. It no doubt seemed reasonable when books of every description were only concerned in the support of this pro-aristocratic idea. Even the most skeptical writers upon religious subjects would not admit that natural man held any position in humanity other than wards of the educated.

A political system entirely divorced from any theological system is a unique condition, having no parallel in history. Human vanity would seem to be about the only foundation that is reasonably apparent for the American system to rest upon. It is more definitely seen what the object is by reason of the system bearing witness against itself.

No possible reason for its existence can be shown other than a profit to the system. Any effort to regenerate or reform it will result in failure, for in the absence of profit, the system would melt away like snow. Hence to reform the system would deprive it of the very object that makes its existence possible. There is no complaint numerated in the Declaration of Independence, but what is mild compared with what the people are compelled to submit to at the present time, yet the organs of the system will show sympathy for other countries where autocratic systems will not permit their subjects to have any

voice in the government. No government can exist at all without providing for the protection of its food producing people. Even the aristocracy in other countries show some charity for the poor; they will not try to steal the very sunshine from people on whom their own existence depends.

With the lesson of the civil war and the fierce contentions between the two factions of the system, it should have been recognized that the victory at arms was more of a defeat for the political system by reason of the controlling power of the system being the aggressor. It should be remembered also, that the weaker faction of the system was ready to divide the country, compromise, or perform any humiliating act rather than sacrifice their interest in the system, because their personal interests were involved. The welfare of humanity was conspicuous in the system by its absence since its primary formation. Events are grasped by men who can give elaborate reasons for their occurrence, but always after they occur. It was the democratic people who gave such unmistakable evidence of not permitting the dissolution of the Union by reason of a quarrel confined to the political system. It would be absurd to even pretend that a system founded upon personal greed cared anything about slavery or to what extent working people were oppressed.

Chattel slavery could have been taken care of without a war if the Constitution had been respected, which indirectly recognized the authority of the people in the fifth article, in rather an obscure manner, however: it is simply a provision for an amendment of the Constitution itself. It is the only recognition of the Declaration

of Independence in the entire Constitution. It is so provisioned however, that a political system can manipulate it in its ability to misrepresent any circumstance that would benefit the people at the expense of the system. There was no occasion for war however, for the same majority that could successfully defend the Union with muskets could, in the absence of a political system, be just as powerful with a united vote in preventing war.

It was the deceptive sentiments such as "knowledge rules the world" and "the survival of the fittest" that misled the judgment of the controlling element of the political system, supposed to embrace the wisest men of the nation. The result proved they were right in sentiment but decidedly wrong in application. That the system had no respect for the government that was founded on equal rights in the sight of God, the civil war was ample proof.

It would appear from the activity of politics after the war that a man's judgment is entirely controlled by self-interests. It is certainly very prominent in American politics that the higher branches of culture do not promote morality, for whatever could be said in praise of a political leader's astuteness and intellectual ability, no one would recognize him as being remarkable as a moral example.

The system patronizes every circumstance that will contribute to any end that is immediately in view. A man will preach morality of the highest order while he will condone the evil tendencies of the age, which merely reflects the disposition in man to subscribe to any cause that gives promise of the greatest profit for the least exertion. The politician will join a church for the sole

purpose of supporting a system that he is dependent upon for a livelihood. The preacher will defend an illusive necessity for a political system upon the common ground of a mediator between the food producer and a privilege to produce, that his government permits only by the solicitation of a mediator. The go-between feature of life is impressed upon the attention of a food producer with such a show of interest for his hard lot in life that he makes greater effort to pay his taxes and feel thankful for the privilege.

Individual combativeness in the absence of any constructiveness is as barren of results as a sandy desert. Also the person who is made to feel that he is a dependent creature, and that self-dependence is a myth, the individual could well ask himself, why he was endowed with five senses and reasoning faculties without the privilege to use them. That silent humanity has no judgment except what is taught to them is a disrespect to the Almighty, and a serious student of the present social disorder could find plenty of cause, if he examined the social condition of higher life rather than trying to imagine the trouble is due to the corrupting influence of the ever crowding presence of natural man. It is easier to find excuses for our desires than to adjust them to the equal rights of others. It is a mistake to think a man is ignorant (except as the term applies to all persons) when he reads his daily paper. No man is more ignorant than to try to cultivate a belief that the reading man however silent does not know what he is reading about. It is more the evidence of conceit than wisdom to ignore facts that have the same relation to theories as light to shadows.

An issue is the most important feature that taxes the intellectual lights of the political system to their utmost power. It is always considered seriously behind closed doors, and no greater crime can a politician commit, in the judgment of the system, than to disclose secrets. Publicity is the only enemy the system fears, and a political traitor would seek in vain to obtain food for his starving children. That publicity will dissolve evil in like manner to the reproductive power of Nature in extracting virtue from putrid decay, is a well known fact. It is a well known fact also that men of both literal and oratorical ability will banter with words, and traffic with human beings to gratify their desires, or obtain their object. People are trained by the bloodsuckers of human happiness to refrain from exposing men whose standing in society would be imperilled, showing distinctly that the ability to hide evil was the best use one could make of his talent. Well disposed people who scarcely appear to give a thought beyond what they are trained to express will relieve their mind by declaring, that "all things happen for the best, and the less said the sooner mended." A politician would rub his hands in delight at such sentiments. Also a defaulter (the polite word for thief) will applaud the same sentiments. Nature will not be accommodating to any specific class of society or organized system, to deprive an individual of his just dues. It is generally considered very impolitic to even question or contend against long established customs. It is also a custom of so long standing that it amounts to irreverence to disregard the opinion of a "superior." The definition of the word irreverent shows distinctly that Webster's dictionary is pro-aristocratic, while it is

no question of fact that some individuals are superior to others, it would be interesting to learn by what rule superiority is applied to a political system and its contingent—the individual voter. It would furnish material for a volume to specify all the superior qualities that man is endowed with. It is the individual privilege to measure himself, and even determine if his superior qualities will entitle him to become connected with a political system. After such elevation it would be “irreverent” as recognized in “excellent literature” to scarcely inquire what the issue was, of one of the satellites of the system. How humble it would make a natural man feel after his pride had been stimulated by being told he was a “citizen of the glo— etc.,” that he was too illiterate to be able to understand the issue. With the most profuse suavity of manner, the system’s satellite will tell the voter that by reason of his lack of intelligence, the system had made provision for protecting his welfare by having an assistant that would be happy to “serve” him by marking his vote for him, when he would be permitted to exercise his “citizenship” by placing it properly in the box, and it might be added, that the natural man was asked if he could see any chance for fraud in such a practical system. It would make the farce of voting more farcial however, to listen to some philanthropist with the expression of fear, exclaiming: “What will be the outcome if we continue to permit our ignorant wards to exercise the responsibility of citizenship?” It would almost appear that it was a misfortune to be born human, for it is not expected of animals that “life, liberty and the pursuit of happiness” will be disturbed by literate puzzles.

Any person of his own private knowledge, who knows of the corruption of the American system of politics, and withholds the public expression of it for fear of losing his salary or social standing, is an abettor. If he can convince himself, it is his private privilege to determine such a question, he admits by his silence that he is not entitled to the respect of being treated reverentially. It is the system that this writing is dealing with rather than the personality of its operators. If the individual operator feels that his personality is assailed by a public expression of reproach against a system he is connected with, he will bear witness against himself when he denies the right of an individual voter to express his opinion in words as well as votes. The only social reforms that history records could always be traced to a fearless expression of opinion, it always embraces consequences that the individual will be obliged to settle with himself. If he thinks he is shrewd enough to hide himself or shirk behind those he is willing to serve, he will doubtless have an opportunity to settle his account that must be as individual as his advent upon earth. There is no remarkable evidence that any human being ever suffered more after he returned to earth, than during the brief period he was trusted with his liberty. That is, if he can defy the consciousness of his own wickedness, he should at least be forgiven by his victims even if God's mercy can spare him from any further punishment.

It is publicity that safeguards society ; no man needs to fear it if he acts according to the light he has, it is his privilege to believe that a political system can be purified. If he acts from a sense of duty, he is just as

much entitled to his opinion as another man, but a system that depends on secrecy for its success is a defiance of the principle of publicity. Because the individual is endowed with private rights, it does not include a right to deprive others of what he claims for himself. If he tries to reason by analogy that it is a recognized paternal right to authority over its offspring, he should study the book of Nature before he tries to justify his claim to authority over those he considers inferior to himself. Besides it is a poor theory that depends upon secrecy to set it in motion. Animals even are a constant example of weaning their young. It suggests a period of maturity just as important to the adult as the paternal care was to the immature offspring. The book of Nature can be read in the first person, while literature is revealed to man in the third person. Human power reaches a limit that all philosophers and scientists are compelled to admit by the evidence of their own utterances, (it should be understood that "visions" are personal property). That the individual has exclusive rights to his thoughts, is an endowment that no other individual can deprive him of while soul and body are united. A person's own method of expression is always superior to any attempt even of another to express them for him. The fact that he is frightened by his surroundings and made to feel that degrees of excellence are the only permissible measures of public expression betrays the only foundation that a political system can feed upon. The ability to read, and the exclusive right to one's thoughts does not insure the courage of utterance. All educators, to be such, understand this principle. Their motive in giving excellence of expression a pre-

eminence over what is often termed "mother wit" is pro-aristocratic. It forms the bond of union between the system of aristocracy and the American system of politics. The motive is the same in both systems—to intimidate natural man. That non-excellence is no bar to alliance when dollars or personal interests are involved is too evident to be commented upon beyond the one illustration of common observation—the average politician is not remarkable for excellence of expression, and no evidence appears to show that it is considered at all as a requisite to join the system. If the excellence of expression is dependent on the present system of politics, it is more likely to become a lost art than any probability of a political system adopting the principle. Hence, when a person encourages evil for the commercial benefit derived from the business of reform, it is like a doctor joining an undertakers' "trust" for mutual profit.

That "children should be seen and not heard" applies to natural man as a protection to the system of aristocracy. How does Nature treat such a condition? As regards the child, no parent can deny that the child will be heard in spite of all the efforts of the parents to prevent it. The child has methods of expression that often betray as much reason as excellent expressions. The adult, however, in his effort to combat art with any natural ability that he feels himself to be the possessor of shakes with fear as soon as he is told that a "trust" has been formed to severely punish every one who dares to use any expression not previously authorized by the "trust." Plenty of stories children could read that were filled with terrible punishments that were inflicted upon children, and even men and women who disobeyed the

“trust.” No! The stories did not call it “trust;” originally it was called “men who occupy a superior station in society.” It did not include women until the discovery that the excellence of expression would give tone to the “trust,” because in that field women would never surrender. It improved the “trust” in its effort to intimidate the food producing man. The term “vulgar” was applied to all persons who worked with their hands, it made the excellence of expression more expressive in the presence of humble humanity to call them “vulgar,” (they were sometimes alluded to in literature as the “dangerous class.”)

To do anything or make any remark not previously taught, subjected either man or child to a severe reprimand from people of strict conviction. It was not surprising that the most neglected child would often surprise his parents and the entire neighborhood after running away from his surroundings, to return at a later period with independent ideas and evidence of success. It is not necessary to call attention to numerous instances where children were trained so severely that they were taken to the grave yard before they scarcely reached maturity, while others permitted to “run wild” as it was termed, grew up progressive at least. Current literature however, would always explain such seeming inconsistencies.

Silent observers would whisper their opinions among themselves, not daring to utter publicly what their natural reason convinced them of. There are plenty of “vagaries,” so termed in literature, that cannot be withheld from reading democrats who are told how dangerous it is to read anything not recommended by some person

of "superior" judgment. How a person is to find out whether another's judgment is superior to his own without reading the book condemned, is for the individual to determine. Condemned books are severely read however, to judge from their worn appearance when they are accidentally found in some obscure place. Much could be written in regard to clean and unclean reading matter. It is merely to show in this instance, that with all the obstacles that the individual meets, it is surprising that the "unwashed" (a political term used on the "stump" at a public rally when fears were expressed for the safety of the republic) multiplied so rapidly while aristocratic children are so scarce and delicate.

Appearances, however, are as deceitful as politicians, and only for the natural inherent ability of the individual to reason for himself, art would destroy itself with excellence, and natural man would disappear. It should convey a hint to the most prejudiced mind when such a multitude of little democrats are learning to read, but the standard of excellence can be elevated, unless the reading democrats should discover they could operate the government without asking permission of either the aristocratic or political system, both of which being organized by usurpers and not recognized by the Constitution. They are only permitted to exist, as the ruling power, by the sufferance of the people rather than the suffrage.

CHAPTER XXV.

AT the present time when papers and magazines are filled with accounts of corruption in high places, the greed for dollars is the most prominent feature of attraction. Commercial combinations are constantly being formed into "trusts," and every system of transportation is united in a common monopoly. The competitive system in trade being destroyed by the privileges derived from the government that is entirely controlled by the political system, the personel of which is composed of "trust" magnates that not only control the United States Senate, but all the State Legislatures, and even the highest courts cannot be depended upon to protect a common interest. If knowledge ruled the world of old, it would seem proper to claim now that dollars had become more powerful than knowledge. The only trust however that is independent of the power of dollars is a trust in God. The "wise men" of old formulated a "trust" to establish an authority of man over man. The necessity for food was a fact beyond dispute, but by the discovery that knowledge could be measured by degrees, it was a fiat of the "wise men" that superiority of degree justified a subjugation of an inferior. It established human equality in groups according to rank, equals were called peers. People who

gave no evidence of possessing sufficient knowledge to be measured by degrees were termed ignorant, and in order to disguise the relation of knowledge to experience, because it was observed that a commoner knew as much as animals, they were recognized as possessing instinct. The word instinct was derived from an effort to express a natural act that was not suggested by reason. Reason was supposed to be a distinct faculty that only men of superior ability possessed. Slaves were whipped severely for any display of reason, such as refusing to work or by running away. It was evidence of an unbalanced mind for a "servant" of any character to express a reason after being told by his "superior" that he did not possess any. It was a severe strain upon the minds of the wise men of old to write philosophical books to prove his own wisdom. It was proved that man developed by the principle of attraction; instances were noticed where a man who gave little evidence of intelligence, would seem to drift toward the fire in cold weather; also to be promoted in rank stimulated a more noble type of man. It was remarked by servants (to each other) that it required a much better quality of food to develop a person who did no work than for one who did.

Men of high rank would give evidence of natural responsibilities by expressing regret for being consigned to a station in life that servants even aspired to, while he envied them their happiness that was often quite conspicuous. The most remarkable excuse that the mind of man ever concocted to justify his existence upon earth without earning his own living was the dogma of natural depravity. In order to make the claim consist-

ent, the supernatural had to be established by a fiat of the "wise" men that are recognized as such by the most eminent historians.

The relation of this dogma to current events is the motive for calling attention to it. The day is past when a person can be justly charged with irreverence for sacred subjects in rejecting the opinions of others by the mere expression of his own. That theology is adjusted to conditions that become a recognized fact is proof enough that they are fallible, while Nature gives no evidence of adjustment to accommodate the vagaries of man. To deny this dogma would be very inconsistent, while the person denying it clings to the object for which it was established. That is, for a person to hold that regeneracy is necessary before a person can enjoy a conviction of peace with God, admits that obedience to human authority is not only a duty but a special privilege to admonish others for holding a different opinion. An act without a reason for performing it would not be an act of volition, and if a reason could not be discovered by a questioner, the person acting could not be held responsible for the act.

The very first conception of establishing a ruling class of society introduced a system of compulsory service. Natural man was considered a dependent upon the protection of the government that could only be conducted by superior ability. It was a simple matter to adjust theories to conform to the necessity for food. The king was a despot, and all the land in his kingdom was the property of the crown. Courtiers were ordained by favor of the king and the land was divided into estates that could only be cultivated by consent of the favored

courtiers. While wild animals were free to obtain the food to sustain life by the mere plucking of it wherever it could be found, natural man was a dependent on land tenure. As man was dependent upon the product of the soil and the possession established by conquest constituted ownership, a class favored by an acknowledged king would become the ruling class by virtue of the favor of the king. A serf being dependent upon the soil that was disposed of by favor of a king became a dependent of a ruling class. Hence the division of humanity was justified by the reasoning faculties that might made right. Reason will always favor the desired object, which in all cases was to obtain the necessary food to sustain life. Menial labor is less desirable than any other form, and men who were privileged to choose work or play, by the favor of a king became a distinct class. It was a desirable privilege without question, and every effort was made by the artificial culture that men of leisure had the opportunity to obtain, to prove that it was the divine will for a division of humanity into a ruling class and a serving class. When the American revolution suggested that a nation of people could be governed without a king, which current events have proved, the simplest mind has natural reason enough to discover that God or Nature (a "trust" not controlled by dollars) never authorized the establishing of a system of aristocracy or its degenerate imitation—a political system—supported by dollars and the disposition in man to get his living without earning it if possible. When natural law is recognized as the only medium by which God ever communicated with humanity, there would seem to be no reason why people could not enjoy

wealth, culture, and even exclusive society without the necessity of oppressing the food producing people.

When children grow to manhood and refuse to continue the contracts their parents were trained to respect, there is no reason to disbelieve that the future will reveal events as startling as present events appear compared with the past. While it is mere speculation to anticipate the future, the failures of the past have always been the lessons that the future profited by. To imitate the method of monarchical aristocracy to smother the growth of democracy is about as effective as to try to put out a fire by trying to smother it with combustible material. The babe reflects the purpose of God more distinctly than the average graduate of college or academy.

There are two distinct sources by which the origin of anything is impressed upon the individual mind. The first is natural and second is literal. That the natural was prior to the literal proves that no authority exists that can control its source in disregard of God's power. Hence the supernatural that depends upon a literal method of revelation is a secondary process of the means of expression. While even this writing is an evidence that a third person can and doubtless will dispute it, no person without denying his own personality can deny the fact that existence itself reveals without any suggestion, even from this writing, that is, no person can show that literal authority is superior as evidence to that which is revealed in the first person when his very presence in denial of it, is not a mistake but positive proof that he lies. Again, to make it perfectly clear, what Nature reveals to the individual no human power in the second person can rob him of by any process that art has ever

developed. Christ could not be prevented from being a personal example, and whatever effort men have made to deny Him literally either in the second or third person, not a line of literature was ever conveyed in the first person, a privilege that God and Nature, a "trust" of too long standing to try to break, has always been maintained for the protection of entire humanity.

History reveals evidence beyond successful dispute, that the crucifixion of Christ bears witness that God could not trust his own image with divine authority over others of like image. He revealed Himself therefore to individual man, and the revelation is so sacred that no form of language has ever been invented to transmit the revelation except by reflection such as literature, pictures or any method of expression that the mind suggests. The individual thinks in the first person before he has the slightest idea of letters or any trained method of expression. He is also a student of science and becomes a linguist of distinction before he can distinguish a from b. The child becomes a graduate in ethology before it can even read, and no sign appears of even a disposition to depravity until he is taught that his brief period of exclusive communion with his Creator is to be superseded by his surroundings in the form of temptation to attract his growth.

The first discovery the individual makes is his liberty; his tenure of command is derived from the Almighty, and no one questions his authority, for his orders are promptly obeyed. The labor of love was also a tenure from the Almighty, to cheerfully obey the commands of the individual in its early infancy. The origin of language is traced with great care by examining all the

signs and characters that art reveals, but the natural man and little democrat, also a Christian by the rule of faith that Christ gave evidence of, does not have to study philology before he can make his mother understand or be able to understand her. It can be called natural language, but art never found a more perfect model. There is not a straw for art to stand upon in its attempt to find a prior revelation of any superior character to justify aristocracy in its effort to compel the involuntary service of democrats either directly or indirectly.

The principle of influence is quickly observed by a parent, and anxiety for the child is equally as dangerous to the parent as the child. The poor are more successful in rearing children, because Nature is always cheaper than art and more successful. The reason why art is not abandoned is for the purpose of growth that depends upon attraction. It is a human necessity to have playthings as well after maturity as before. With all the natural intelligence that the individual possesses however, there is no reason why a man should be consumed in the fire because he has discovered a method to produce it. There is plenty of evidence that humanity possesses more knowledge than courage, particularly when all methods of instruction are more devoted to commercialism than any effort to inspire confidence in the individual. An obedience to God is taught to men that His laws are only discovered through the medium of art. It shows more necessity for inspiring courage than to teach the literal reflection of Nature, that the individual is already in possession of from the very source that the privilege of art is derived. That every individual is not in possession of all the possibilities of Nature without

human instruction is equally true of art. Liberty, morality, and education are principles bestowed upon the individual through the channels of Nature, but society introduces the feature of influence when art is a temptation to inspire growth. Hence honest competition is a merit until the superior ability is employed to deprive the weaker section of humanity of an opportunity. It is only in attraction and temptation, however, that art can appear in the moral atmosphere of Nature. It is quite obvious that the fear of publicity of American aristocracy—practically the political system—is decidedly greater than in the original system in Europe, for the influence of debauchery in the United States has a more direct influence upon the workman. It is idle to teach monarchial principles in this country in a direct manner, hence any deceit or secret method of withholding the facts from the public is more an admission of guilt than any possibility of preventing publicity. It is often declared that honest men should endeavor to purify the political system. It is the system that makes corruption possible that is at fault rather than the personal management. A man is not necessarily dishonest because he is connected with a system that depends upon secrecy for its protection. The satellites and subordinates are not trusted with the secrets of the star-chamber. Men who are not ignorant of the deceit of the system are ruled in fear of being deprived of their station in society and corresponding luxury of existence. Methods of expression constitute a fraternity of rank that excludes the recognition of appeal that even the government is forced to deny the common people. Nature is defied by its own reflection, and the

potency of dollars is relied upon to prevent democracy from uniting against the corruption of monarchical influence. Men try to believe that the excellence of art will either attract or frighten natural man. It is only in complete ignorance of art, however, that the individual is strictly in accord with Nature; the only ethical training one gets that he can depend upon to resist temptation is what he gets from the Creator. It is a dialogue of the mind that no art can penetrate or prevent. It is the individual musing that nothing but reciprocal methods of expression can reflect from one mind to another. No excellence of artificial language can compare with the origin of language, which is as unapproachable as the sense of sight. The very attempt even to use the gift of God to control the same privilege that may reasonably be supposed to exist in another, is more authority than even a parent can successfully exercise over a child. Education is limited to influence and the public exposure of the deceptive attractions of the superficial.

Man is God in miniature, because he is in possession of the individual means of communicating direct that no other individual can deprive him of. This principle does not depend upon teaching, any more than the taste of sugar or the pain derived from embracing fire. Literal authority at variance with its source betrays a motive, and when the motive is hidden by skillful manipulation of the relative character of words is a usurpation of power to compel a servile obedience which deprives another of a prior authority derived from God. Multitudes of words have been added to written language to make expression difficult. It betrays a purpose equally as designing as the effort of slave owners to justify their

system of oppression. Crude expression is not only haughtily repulsed but it is taught in public schools that excellence of utterance is the only method of escape from menial labor. It is quite as noticable in design as chattel slavery, and the arrogant manner of chaffing the crudeness of expression, while the privilege to exist upon the labor of others is defended with such excellence of utterance as to awe the natural man and silence the least attempt at crude appeals for justice. Natural man, however, is protected by the eternal force of the crude in silent action which existed before and after the superficial parade of excellence steeped in habits of debauchery passes on to decay. The corruption in high places protected by the political system that profits by the alliance with fraud is exposed in the daily papers that are protected against libel by the truth they reveal. The silent storehouse of democracy is being rapidly filled, and method of expression will possess no value against the united voice of the food producing people. History records "the course of human events," and every period of remarkable events discloses the progress of democracy and the humiliation of aristocracy. It would be as profitable to study past events as to continue to cultivate the excellence of expression as a means to the same end that aristocracy as a system depends upon.

CHAPTER XXVI.

IT would seem that educators would at least give some attention to the economy of education, if they are sincere in striving to improve humanity. When natural man reaches a point of ability that enables him to read, he becomes a factor in human affairs that bids fair to be interesting at least. It is too presumptuous for any one to believe that entire humanity could be accommodated in the highest story of art. It would seem that temptations were plenty enough without encouraging an addition for the mere commercial benefit derived from the business of teaching.

The greedy desire for profit in the handling of merchandise and the effort to induce purchasers, with no regard for the truth, could be condoned in comparison to the same effort being exerted to encourage the purchase of education as a legitimate method of gaining a livelihood for the educator. When a teacher, laboring for a mere pittance, will encourage a pupil to greater exertion by announcing that positions are waiting for graduates from his school, at salaries double what he is receiving himself, his own example would seem too conspicuous to be true. The details of the present educational mania can be found in the daily papers, and from appearances they are not passed over as matters of little importance.

This writing is a mere individual observation with no purpose of impertinence toward those who would undoubtedly take exception to it. It is so related to the present social disorder, and the decided effort to imitate monarchical manners and customs, that it would seem like an effort to convert the entire democratic masses to either embrace aristocracy or acknowledge a servile obedience scarcely less than the extinct methods of slavery. The principle of education is not involved in the effort to teach specifically by the compulsory power of the State to enforce obedience. That feature has a direct reflection upon the spirit of revolt against England that made the United States an established fact. If the people have so degenerated after a progressive career of a hundred and twenty-five years, to require compulsory instruction that a political system devoted to monarchical customs has entire control of, the country is rapidly departing from the fundamental principles it was founded upon.

If the will of the people is tampered with for the benefit of its representatives, the government takes on all the faults of a monarchy, even if the officials can succeed in convincing the people at large that it is for the general welfare. That ignorance can be taken advantage of is revealed in history, and when a device of education appears with a compulsory feature that the power of a popular government is required to enforce, it is equivalent to a declaration that representatives are better qualified to determine what the people want than they themselves. To betray a trust is of such frequent occurrence at the present time by men of not only great scholarly ability, but also those prominent in society, it

would suggest the question : in whom can we trust ? The mere excuse that it is human to err is a poor excuse for a man to make in trying to explain why he takes advantage of his position to deceive the people who elected him to office, while he gives evidence of being faithful to his own interest. It shows that he has the faculty of faithfulness, and when he does err he displays sufficient ability to look out for himself. Now if the power of education is so advantageous as to enable a person to get his living by wit and deception, it would seem very improbable that he would approve a system of education that would be likely to expose him. Secret methods are always suspicious methods, and when a strong alliance exists between the educational and political systems that necessitates star-chamber exclusiveness to determine, it is certainly not for the benefit of the common people.

Monarchial aristocracy in its effort to justify slavery, that is declared to be extinct, was more honorable in openly defending a right to property in man than the political-educational alliance that pretends to enlighten the people while they are secretly scheming to deceive them. While chattel slavery is a failure, and practically admitted by the principal nations, the disposition in man to gain a livelihood by the more "excellent" method than performing any menial labor is just as prominent as it was in the middle ages.

Now education is advertised to perform what it never performs, and the very fact that the superficial is pointed to as being the result of education is precisely the same argument the slave holders made when they pointed to the improved condition of the slave over what he was in the aboriginal state. Slavery and compulsory training

may be the means to an end, that a close study of Nature often exhibits but it fails to show any charity in man more prominent than to beguile the multitude that it may the more surely be oppressed. With charity toward people who appear to be sincere in the display of their trained ability, it would seem possible to shackle a man to the post of specific education as the chattel slave was chained to involuntary servitude. If a man can be compelled to submit to such education as a republican form of government is in turn compelled to enforce by a corrupt political system, that in turn is controlled by the dollars that are made by fooling the people, the political system had better be relieved of its responsibilities. When the institution of chattel slavery became so inhuman as to breed slaves for profit, people with a particle of human nature proclaimed against it. Yet children in the public schools are made merchandise of for profit, prompted by the same greed and disposition in man to monopolize whatever he becomes engaged in.

A government that is obviously necessary to protect one man against the greed of another is an abettor to monopoly when it assumes the role of instructor in addition to that of protector. With the government in complete control of a political system that was organized for the sole purpose of protecting slavery against the voice (votes) of the common people who were feared by reason of their ignorance of selfgovernment, it shows the motive for instructing the children specifically. The Constitution is being defied in like manner as when a minority rebelled against the inauguration of Lincoln by a large majority. The Constitution distinctly recognizes the freedom of religion and the equal privileges of citi-

zens in the several States. It does not specify education when it says "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," but a State law that not only evades the letter of the Constitution but defies it in the mere quibbling with words has a hidden purpose. It is significant when it is noticed that a political system is the controlling influence that regulates what shall be taught in the public schools

A system that involved the nation in civil war is far from a principle of virtue, such as it claims, acting for the public good. An engineer that wrecks a train by assuming sovereign authority is discharged and publicly exposed, but a political system will not recognize the government other than a subordinate, while the people are defied because they lack the artificial ability of defence. Education, however, is a two-edged sword, and a very dangerous principle for a political system to play with.

The rudiment of education—learning to read—is sufficient to enable a pupil to read history; but when politics and sectarianism are taught and children are compelled by law to attend school, the effort to bias the natural ability of the child is apparent. Besides social rank embraces the principle of aristocracy, and to disguise compulsory education by calling it patriotism, is equally as pretentious as a party of politicians calling themselves democrats while they were seeking to justify human slavery. The merit of education is not involved in taking exceptions to the compulsory system, for the reason that compulsion gives it a specific character, Education, religion, and liberty are inherent principles ;

they are no more the result of any system of teaching than the privilege to breathe. The teaching of sectarianism is analogous to specific education, or pretending to teach patriotism. A babe, even, does not have to be taught that sugar is sweet, and if what is meant by teaching patriotism is obedience to a specific class of society who, by their own fiat declare themselves to be the ruling class, it becomes interesting to people who can read history. At what period of the world's existence did the people neglect the love for their country as a natural law, and elect themselves to serve artificial patriotism, or the love to serve a ruling class? Even a horse gives evidence of preferring his liberty to being harnessed. Is a human being less than an animal because he discovered the magic of art and the power it gave him to oppress his kind? The most skilful in art have flashed their power in the eyes of the timid, and would seek to control a government and deny a common privilege to the wonders of art because late arrivals were ignorant of its magic power. While older nations have failed to demonstrate that a privileged class can command explicit obedience from the more natural or humble class, what encouragement can the wisdom of the present receive from the "signs?"

The system of compulsory training so popular at present among the class that derive their support from the labor of others is no new device to destroy the natural faculties that are inherent in man. There is no evidence that art has ever produced the equal of its model, but the effort to reach such a result is very evident. The individual is informed what his natural faculties are by inherent conception. The relation between

himself and his surroundings he is never indebted to prior to his natural ability to discover them. His right of choice in the realm of art constitutes his free will. He is not responsible for whatever obstructions are placed in his way. If the parents influence wins the confidence of the child, it will obey the influence more readily than any artificial attraction. Hence the choice of a child is confined to the realm of art. His natural faculties are the guardian of his choice, and warn him of danger, and punish severely for any disregard of the warning.

If adults disregard the warning of Nature after having access to books and a greater experience, a child should not be too severely dealt with for trying to preserve its natural integrity. If Nature or the Creator ever punished a child for acting natural, while the same power rewarded a man with special privileges because he reached a degree of excellence in art, human responsibility is a myth. The effort to train a child by any compulsory process for a purpose that the child nor its parents have no choice in, is as cruel as the most infamous act that history records against man. If a man has become so trained himself as to have lost all respect for the superiority of Nature over art, it would be his individual privilege to admit he was a victim of his training and irresponsible for his acts.

When the glaring progress of the United States sheds the light of hope to the oppressed in every corner of the globe, and the most autocratic nations are compelled to modify their tyrannical systems, is it possible for a system of training to be forced upon the rising generation that practically embraces the very principles that monarchies

could possibly rest upon?—a ruling class—or what is the same in relation to a government—a political system as corrupt as any aristocratic system in Europe.

Compulsory education of a secular character is a very modern invention, and while the principle of education will no more change than the principle of religion, specific education, like sectarian religion is as un-American as to try to establish a titled nobility to protect the ignorant voter from destroying free institutions. It was after the civil war that States took control of education. Previous to that event districts controlled their school system. It had the effect of rearing patriots enough to enforce the principle of majority rule and counteract the influence of John Adams politics. It would seem, therefore, that results were decidedly in favor of district schools rather than confiding the children's welfare to a system that plunged the nation into war. Prosperity inspires greed and the desire for luxury. It is the reflection of history, and it is very important for men who have any just regard for human rights as being superior to personal greed, to observe the drifting toward monarchical customs and the effort to imitate the debauchery of aristocratic society. The representatives of the people not only enact compulsory laws to enforce a specific education, but have established an expensive system at quite four times the cost previous to the war, for the apparent purpose of supporting the rapidly increasing product of colleges and academies.

One has only to observe what torture a cultivated person will endure before being obliged by hunger to perform menial labor. Crime and prostitution are encouraged by the flaming prospects of obtaining a living

without drudgery. If these observations are mere fiction, it is the privilege of anyone to disprove them; but there is some object other than the mere cultivating of patriotism, for no one could be so blind as to claim that culture entitles a person to a living without earning it.

It is an undoubted privilege for anyone to improve himself either in wealth or culture, or seek excellence in whatever pursuit in life he may choose, but a government that statesmen claim to be an example for autocratic systems to emulate, will not deceive the humble toiler while the ultra cultured treats him with scorn. People who are entirely devoted to satisfying their own desires will take no heed to "signs" or warnings if history is any evidence, and if people can defy the future, the past should be respected enough to study its warnings. The mere assuming the name democrat will not entitle a person to the protective power of Nature while he persists in defying her laws. It is for the individual to settle such conditions himself, for a person who will continue to exist upon the toil of another will not even suggest any system that would endanger his source of supplies. No one could believe that a government had reached a condition to be emulated when it was controlled by a political system formed for the purpose of protecting private interests against the possibility of a majority voting against such interests.

Simplicity is a principle that is studiously avoided in the artificial system of education as a general principle. Improvements in elementary methods are of minor importance to the disguised object of the State, in depriving parents and local sections of educational privileges

that were enjoyed under the encouraging influence of the Declaration of Independence. It is a common remark of professional men that their superior knowledge entitles them to deceive those of weak understanding, when in their judgment it would be a benefit to the weakling. Plenty of written authorities can be found to justify such a privilege. If natural faculties were apparently exhausted, artificial means of any character would be excusable in assisting a person to recover, but to assume a right to deceive natural man is precisely what the principle of aristocracy is founded upon. Hence simplicity and a pretended economy of education is all precept, while the practice is as extravagant as the greed of man will permit him to exercise. School reports are made as a matter of legal requirement, but in such a manner as to deceive the food producer who is encouraged to believe that his children give every evidence of learning enough to at least become a stock broker or a successful politician.

It would be a simple matter to explain to the natural man what the real conditions are, but he is rapidly learning from the magazines and papers what he stores up in silence. If the deception is to be continued much longer, it would be well to bear in mind that classic authorities cannot be depended upon to oppress modern laborers in like manner as the ancients were. An aristocracy of culture will assume the same privileges that were obtained by favor of kings if the present social debauchery in the United States is worth anything for evidence. The effort of the cultured class to deceive the common people should be studied with some care, for they may be sadly deceived themselves when they

realize they overrate their own knowledge and underrate the knowledge of the common people.

It is quite evident that the progress of the world is destined to move in different channels than what the sages of classical literature predicted. They would not have written so boastfully if they had even dreamed their ignorance would ever be exposed to the very class of humanity they were freely calling "slaves" and the "dependent class." Our present educators who are striving to hide their own ignorance are possibly as innocent as their predecessors were. Such literature would never have been styled classical, however, if the old sages had even dreamed of the possibility of entire humanity ever learning to read. When a person can read he will read whatever he picks up, regardless of all the effort made to instruct him in what he should read. Hence he becomes surprised himself, how simple it is to get all the education he can utilize, and as much as he chooses for amusement. He also reads classical books and laughs at their stupidity in like manner as the British officers were laughed at when Cornwallis surrendered, and the officers would salute the French officers and disdain to show the same courtesy to the American officers who were not sufficiently cultured to appreciate such refined attention. They had natural wit enough, however, to smile, and the same smile is a traditional inheritance of the past that will greet all efforts to establish a permanent aristocracy of culture in America. Civilization moves slowly at times, but there is no evidence of its ever moving backward.

Education in the United States is as free as air or water, and the people will not submit continually to

compulsory education of a specific character any more than they would submit to the institution of slavery. Excellence of culture is just as much a privilege as excellence of dress or any artificial effort. But excellence that is dependent upon human oppression, and deficient in morality, will meet the same destruction that is historically revealed of the past.

The effort to use the government to support an aristocracy will expose the relation of the political system toward the people. A direct expression of the people upon any measure of common interest is what they expected when the government was founded, and they will take it just as soon as they understand what the situation is. To hold democracy in a condition of servitude developed classical literature that has deceived the student element of America fully as much as they in turn give evidence of trying to deceive the common or humble people. A close study of Nature would reveal the vagaries of classical literature, not but what the books contain evidence of great mental development, but the object for which they were written the United States has proved to be a failure. It is very difficult to convince anyone that he is supporting an evil while he is in receipt of a profit for supporting it. Nature, however, is so closely connected with Supreme authority that no human being has been able to prove any point of separation. Hence, classic literature or the sages of classical fame did not establish any authority superior to what the Almighty bestowed upon natural man. It destroys every straw that aristocracy ever rested upon. There is no evidence of any connection between Nature and art other than classical authority. Art was bestowed upon

man to exercise his free will, and if it was not jointly, surely no individual could be held responsible if another individual was authorized to direct his choice. Spiritual Nature and physical Nature are in such close relation that classical art never succeeded in separating them.

CHAPTER XXVII.

THE relation of natural man to human affairs has no parallel in the most excellent product of art. That this principle is well understood by the scholars of the world, both literature and history are ample evidence. This writing is not for the purpose of adding more proof to what every individual knows and acknowledges by the exhibition of his own existence. But the relation of natural man to society introduces a subject of contention that wars have not settled up to the present time. All contentions have been directed either directly against natural man, or between the artificially cultured themselves, to determine who possesses authority to control the man whose only deficiency is an ignorance of art, with all its intricate subtlety that the principle presents. Nature, however, shows no restriction upon the principle of free will. The natural man with no knowledge of art, and awed by his artificial surroundings defends himself with what physical force he can command. He is often surprised by his success because of his ignorance of the

weakness of art compared with natural ability. The sense of fear will influence him to escape from danger rather than meet it, and the study of natural man by his own inherent power and ability to observe others is the first lesson one gets in the science of ethology.

If a man is at all interested in his duty toward others, he would study the great care that Nature exerts in protecting natural man against the power of art, while she encourages him to exercise his free will in making discoveries that he soon learns is just as much his privilege as any other.

A man who becomes so interested in art as to either forget or defy his first lessons direct from the Creator is merely exercising the same free will that enabled him to stand up and walk. If he chooses authorities that appear to be more excellent, and cultivates his desire for the artificial, until he becomes convinced that Nature is "vulgar" in comparison to the luxury that art reveals, he has betrayed the confidence his Creator reposed in him. The luxuries of art could have been obtained without seeking to exercise authority over natural man, who was no less deficient in artificial knowledge than himself at his advent upon earth.

After a man submits to artificial authority he must necessarily deny the superior authority that even art itself was dependent upon. Besides, the man who scorns his birthright and acknowledges human authority himself, will assume authority over whoever he can compel or frighten into a condition of subjection. No circumstance can be shown, however, where the individual can be compelled to abandon his original authority. The spirit of evil may attract him, for free will would be

a myth in the absence of temptation or some objects to choose from.

If the man of artificial culture feels pity for natural man who gives no evidence of knowledge from his superficial appearance, he should sympathize with himself for all the superior culture he can possibly obtain is strictly superficial. Hence, if the superficial bears such a relation to human affairs, a migration to some barren island or an experience of a severe storm at sea, would speedily relieve a person of an opportunity to utilize what superfluities he possessed, besides teaching him a lesson to put his trust in original authorities.

Human authority is balanced by the principle of defence, and no authority is more productive of civilizing results than that derived from the Supreme Being direct to the individual. Literary authority is a subjoined collection of artificial authority derived from inherent communication direct to the individual. Any other interpretation would deprive an individual of his free will and the principle of liberty would be smothered by fear in like manner to the fleeing of animals at the approach of another species giving evidence of superior strength. The teaching of obedience to any human authority is repulsive to the individual, and stirs him to anger when he knows he is in possession of liberty and free will. It is idle for any individual to overrule the authority of the Creator by the force of will that is as individual as man himself. Is there any evidence in history that individual man could be trusted with authority to exercise his will in preventing others from enjoying the same privilege?

Animals appear to be governed in society entirely by

Nature, and will man continue to act with less consistency while he boasts of a knowledge of art and gives evidence of a free will by a continual effort to oppose his kind? Will war ever cease if man continues to cultivate social ranks for the sole purpose of monopolizing the principle of art that results prove to be the common inheritance of man? Where is the danger to general society when Nature keeps the earth so generously supplied with natural men who are so unwilling to war against their fellowmen, that they have to be forced into battle at the point of a bayonet to protect a class system of society?

Has not the food producing class any right to complain when they know enough to read, and can also smile at being asked if they understand what the situation is? Did the Israelites succeed in maintaining their claim to being a "chosen people?" Besides, a long line of "civilized" nations have warred with each other for the control of natural man, yet he comes out of the fray with less damage than his aristocratic "task masters."

The only danger that anyone has need to fear is the power of God. It would seem that he had given "signs" enough to warn any considerable group of cultured Americans that it will be impossible to control a government by an alliance with deception when a large majority of subjects, called "citizens," can read their daily paper. Natural man is always a democrat, and also a citizen of the world (what the earth is termed in classical literature) but in the United States the adult natural man is subject to indignities of a like character that the American officers were subject to at the surrender of Cornwallis, because they were not sufficiently

polished to understand the courtesy extended to the French. It is traditional, however, that they smiled. The greatest danger at present would seem to be in trying to believe that voters are so lacking in knowledge that they could be convinced that it was for their interest to support an aristocracy of culture with the delusion that entire humanity, by the magic of art, could be elevated to a height out of reach of any necessity for either food or raiment.

It is one of the impossibilities of life to determine how much knowledge a man possesses before he is heard from, and even then caution would be advisable, for artificial methods of expression are very deceptive, which the average politician could attest. The terms natural man and cultured man are used in this writing as a means to show democracy and aristocracy in a different light ; it should be observed also, that a too frequent explanation of the use of terms casts a reflection upon the intelligence of a possible reader. But this writing is for the purpose of being understood by the victims of cultured man who are the credulous men too often deceived by the polish of terms which are empty expressions to attract the substance of the natural man. No doctor would betray his knowledge of the relation of Nature to art by parading in the presence of his peers a disregard for the law of Nature. Hence cultured man should have as much respect for natural man as the doctor, with his art, has for Nature itself.

It is immaterial how old a person is when his courage is sufficiently braced to disconnect himself from the cash down system of Nature to the credit system of art. A fond parent is often too negligent of the child, and more

anxious to see her "darling" go through life arrayed in polished manners rather than exhibiting any selfsustaining support, when he would become a nonentity so far as human progress is concerned. It is quite natural for youth to be anxious to "paddle their own canoe" at too early a period. It proves that Nature's free school is for a purpose to guide both the parent and the child. It is well to note also, that what is called natural depravity by designing authorities, is a healthy ambition to exercise the principle of free will which civilization is as dependent upon as vegetable life is upon sunlight. A child that exhibits a spirit of willfulness reflects a possible future that parents can enjoy as well as the child, providing the free schools of Nature are respected as the origin of education rather than being misdirected by the school of art. The brightest children however, are in more danger of having their future beaten out of them than beaten into them. Any compulsory authority is a doubtful expediency, and only warrantable from previous neglect, when the person responsible for the neglect is more deserving of the punishment than the child.

When Nature imparts a degree of free will she transfers a like degree of responsibility, which is always the companion of free will. Nature, however, is too careful of her choicest product, not to safeguard the child and man both, by instilling into the mind a sense of fear. Hence it would seem difficult to charge Nature with any neglect for declining to be responsible for a free will that would not only retard the progress of the child but also the progress of entire humanity.

Jacob could not make Esau responsible for the acts that the patrimony of the house of Israel involved, it is

therefore important to observe that whoever is unduly influenced to surrender his birthright, the responsibility rests with the authority. That little story has a great bearing upon human affairs, if it was studied as only an individual can study it. No individual can be justly held responsible for an act in the absence of a knowledge of the character of the act, classical literature to the contrary notwithstanding. Man's responsibility ceases when the individual compact between himself and Nature is dissolved. It is reasonably so, at least, when no responsibility previous to his advent could possibly be charged against him. It is no stretch of imagination to say, that prior to the exercise of a free will, the individual is equally as irresponsible as when complete dissolution occurs. Hence for a person who subscribes voluntarily, or contracts to submit to any specific authority dictated by others who are equally as dependent upon the origin of existence, it would be a breach of contract to exercise his free will upon any matter embraced in the contract. While such a person having due respect to God and man both, sincerely adheres to the letter of contract can no doubt be recognized as a worthy man and enjoy the luxury of living. He becomes lost in the multitude and privileged to persuade others to follow his example, but at one point he will make a serious mistake if he connects himself with any enterprise or system to usurp the power of a government to COMPEL others to surrender their birthright, that he was privileged to do voluntarily. Nothing in the Bible or all history reveals a more infamous act of man, for while a man possessed of a free will can dispose of himself, even to the extent of committing suicide, but when he commits a crime of worse

than murder, by consigning his victim to practically a living death, he escapes legal punishment. While the taskmaster and tyrant is exempt from legal punishment, it is doubtful if any punishment can be more severe than his own knowledge of his act. The principle of regeneracy is no doubt possible after man abuses his liberty, but applied to the effort to deprive a man of his free will, it merely betrays an effort to justify a privileged class of society.

The federation of the thirteen democratic States into a compact union was skillfully conducted by John Adams when the little democracies were changed into a republic and forms were adopted in almost exact imitation of monarchical forms. John Adams had no superior in America as a classic scholar, and from such influence and the profit derived in the traffic of human beings, he no doubt held that natural man was only the equal of an animal, except the possibility of regenerating him. There is no doubt, when it is observed that he had contempt for Washington, and would have crowned himself in like manner to Napoleon but for the fear of the people, which was the only respect he had for them.

The boldness of the present effort of classical scholars to build up an aristocracy of culture upon the same soil from which the very word aristocracy was summarily banished, has no parallel in history. Primitive aristocracy had a pretended authority superior to the will of man, and for a man or body of men to decree by their own fiat a superiority over what the political orators proclaim as "fellow citizens," because they are more "excellent" in culture will no doubt make the people

smile, the same as the American officers smiled at the British at Yorktown.

Now it would not be serious at all if a few people fraternized together and flattered themselves they were superior to whoever they chose to elect as inferiors, but it is a bold stroke, to capture the public schools and connive with the Adams political system and teach the very worst feature of aristocracy — that a cultured man can escape his responsibility to Nature. Even classical literature will show a respect for Nature.

The inseparable connection between a monarch or an autocratic ruler with aristocracy seems to escape the notice of the most excellent cultured. How an aristocracy can resolve itself into an absolute ruling power while the present elective system is in vogue, would be interesting to have it explained. If the people can really be taught to believe that a luxurious existence can be obtained by the mere learning of manners and the classical system of rank, it will be more interesting than Christian Science.

It is evident enough that a hidden motive exists, for nothing could be more contradictory than to encourage pupils to believe they can escape drudgery by a familiar knowledge of classical literature, and to offset any possible danger of cultured man becoming too numerous to obtain profitable employment, it is asserted that a cultured man can perform menial labor to enough better advantage after being cultured. The question would arise, whether he would, rather than what he could do. It is hardly possible that men who make a study of social problems can be so deceived as to believe that people can be continually encouraged to greater exertion

by holding out such false hope of escaping the labor of drudgery in obtaining a living. That a government can exist upon a system of deception is as improbable as the existence of chattel slavery. It is even more aggravating to encourage a person with false hope than to deprive him of hope and compel him to serve at the will of a master. It could be seen that a chattel slave was far happier than a cultured man to seek employment of the humblest character to obtain the necessities of life while he is the observer of men with only natural skill, earning with ease in an hour what he was obliged to work a whole day for. The victims are too proud to acknowledge their disappointed hopes that are betrayed in the sadness of their features.

The perpetrators roll in luxury while their victims are dragging their lives out in seeking employment that they were told was eagerly awaiting their services. Theological students often write their laments in religious papers over the wickedness of the people who give evidence of the need of spiritual consolation, while a salary would console them. Oh for dollars, is the prayer of the hungry, yet the earth is groaning to be cultivated, while man is groaning with culture that promised dollars without the necessity of earning them. It is much easier, however, to keep out of the fire than to get out. Culture is not education in a strict sense; it is the polish of education that is craved for, a position of rank that stimulates the hope for dollars.

Nature is a much more reliable source to look to for practical results than the deceptive principle of art. This nation grew rapidly upon the principles taught in the little "red school house," when teachers taught the

practical value of education and the danger of aristocratic attractions. Now culture has superseded education and the contempt for farming or mechanical labor is as noticeable in America as in Europe. At no period in the world's history did aristocracy ever build its own foundation, while democracy rests upon a natural foundation with strength enough to sustain itself and also sustain its burden—aristocracy. Nature has never failed in protecting the foundation of humanity from being crushed with a greater weight than it could bear. This simile would suggest that culture and art were objectionable features of human life, but to the contrary, however, for both Washington and Gladstone were natural men, and also examples of education and culture of a high order. It would seem unnecessary to explain this feature farther, but it might seem paradoxical to some who may understand, that whatever anyone discovers or learns of an artificial character with just regard to their origin is not only honorable but strictly correct. It is aristocratic culture with a motive of oppression directed to their own origin that this writing is dealing with. It is the apparent attempt to justify a superior station at the expense of natural man, which is always a reflection of contempt against one's own origin. Besides it is the deceptive character entirely controlled by a political system for the purpose of preventing democracy from discovering its natural rights rather than seeking to enlighten the masses.

It is always the minority of any considerable group of people that constitute a possible aristocracy, and if compulsory education can be controlled by a political system, a united democracy would be very unpleasant

for men who obtain a livelihood from the taxes that a State can not only enforce but also collect. This matter will be given more minute attention in another chapter.

Classical reading can scarcely be called education, but it is wonderful as a method of culture. It encourages an ideal excellence that none but the wealthy can indulge in, for to the poor it is hope deferred, and too much of a lottery for any poor boy or girl to risk their future happiness in a scheme where there are a hundred blanks to one prize. The classics are pro-aristocratic, of an unquestioned excellence of a high order, but they were written in the interest of exclusive society. The very word "classic" signifies class, and supports the principle of aristocracy. It is no reading for the poor, for no entire nation could be individually supplied with dollars without being obliged to serve themselves, hence everybody would be poor.

These old authorities are un-American, and like old tools they have outgrown their usefulness, and should be preserved as relics of the past, for better things have been discovered than the old writers ever dreamed of. Mankind is entitled as a whole to social peace and Christian fellowship that the study of class relations antagonize. It is also a disrespect for natural man, and all effort to exclude him from Christian fellowship, that Christ taught as a possibility, will continue to be deferred. Chattel slavery disappeared in spite of the brilliant efforts of John Adams, and why not admit that other forms of slavery are destined to disappear?

CHAPTER XXVIII.

THE word plutocracy is strictly an American word. It applies to a social system from which its exclusive privileges are based upon dollars. Previous to the advent of America, it was almost impossible to accumulate any considerable amount of money, unless one was connected with the aristocracy. Man is not so deficient in knowledge as the courage to assert himself; therefore the conditions in America offered the opportunity that the early settlers even were quick to take advantage of. It shows that the latent power in man simply awaits an opportunity, hence it is the freedom to seek education that shows greater evidence of progress than any specific education that is advertised to be superior to the greed for dollars, yet dollars would be found to be the object of the deception. If it is understood that the word aristocracy is a term used to denote the superficial or whatever is acquired from art, the word plutocracy is but another word for aristocracy. If a knowledge of the classics is adopted by one group of society as constituting their exclusiveness from association with others of the human family, they have no monopoly of a mere word that is used to specify one part of humanity against the other part, the two parts including the whole. It is not necessary in considering the

degeneracy of aristocracy to settle every personal contention of what particular acts of an individual constitute either aristocracy or democracy.

It is every individual's privilege to define the definition of words to accommodate his personal interest, but he cannot hide his acts from whatever group of associates he becomes a unit of. Any considerable number forming a social group can become so exclusive as to disguise their acts toward each other of the same group. The imaginative power of fiction can penetrate the probability of their social conduct. The very object of exclusiveness would be destroyed, and also the personal interest of an individual who would have to deny the only object for which he would become a unit of any exclusive society. Hence, that any particular group can claim a monopoly to the classic term "aristocracy" is a usurpation that the classic writers themselves would not have recognized, which their writings bear evidence. If an English waiting maid should array herself in the finery of her mistress, it would not make her an aristocrat, although in that disguise she might be called "lady" by her own companions even.

In America, she would find some rank to gratify her desire for a recognition of being a privileged character. It is therefore a pedigree that a well kept record would attest that establishes the privilege of being an aristocrat. Neither culture nor dollars could make an aristocrat previous to the advent of the enterprising American. The very principle of liberty was perverted to mean that an individual could command the service of people who appeared equally as inferior as they were in Europe, by a mere commanding presence of any individual at the

fiat of the will. No principle or theory is seriously considered that interferes with one's personal interest as a rule. For when a person becomes avaricious, or what is equally as dangerous, ambitious for popular attention, he will scorn any reproof or the warnings of Nature. He will run his course and perhaps appear to find what he seeks, but the account he must render to the source from which he obtained his privileges may be rendered in a manner as silent as it was bestowed upon him. Dame Nature could no doubt exclaim at the final settlement of accounts, "you have had a glorious life so far as appearances go. Was it worth the punishment you have had to pay for it? Do you think your victims suffered as much that you deprived of liberty that was no less theirs than what you claimed to be yours? Would you not exchange your glorious life for the happy dreams of your victims?"

While this sentiment is a slight digression, it seems to be called for when society is running mad for dollars or a life of public renown, when to tell the truth would sweep both dollars and renown from the man who spends his life in hiding his wickedness. The question for the individual to answer to himself is, have you obtained your success in life at the expense of depriving anyone else of the same opportunity that you have appropriated to yourself?

When the person of culture claims the exclusive privilege of imitating the aristocratic privilege of Europe, the man of dollars has an equal claim to the privilege. "When thieves quarrel honest men get their dues" is an old adage. Hence when the privilege of culture is paraded as an exclusive privilege to imitate European

aristocracy, the term applied to the man of dollars who competes for the prize, he is called a plutocrat in derision of his attempt to be equally as oppressive as the craze for culture. The rivalry between culture and dollars bids fair to be a victory for dollars, as no army can exist, however cultured or well supplied with dollars, if the food supply gives out. Therefore it is well to observe that democracy holds the key to the present social condition. The word democracy offers no opportunity for quibbling. The advent of America as a factor in the disputes of the world has developed conditions that practically confound old theories that were formulated with great care to compel the more natural of humanity to serve the artificially arrayed. The only exchange that could be offered was the principle of "redemption," and to maintain the necessity of "redemption" man must be charged theoretically with making his appearance upon earth in sin to be regenerated by the mercy of masters whom he was destined to serve that he might pass away from the earth entirely freed from the sin that was the price of his privilege to appear upon a scene that he had no power of his own to prevent.

What men of profound scholarly ability have failed to agree upon in a doctrinal point of view, it would be idle for a natural man with the mere ability to read, to enter upon the arena of discussion. It is sufficient to observe that the masses are reading, and great numbers could doubtless attest that they feared to express their opinion for fear of ridicule, or the danger of being deprived of an opportunity of earning the necessities of life. The commonest social gatherings are hushed to a condition

of pallor at the mere mention of independent ideas upon the universal inheritance of religion or moral rectitude instilled into the mind of every individual that appears upon the earth.

But what is to be done with the silent reader of the Bible when he declares he is unable to discover anything to quarrel about? That interpretations of the scriptures are dealt out in like manner to the rations dealt out to slaves, a mere fraction of what they produce, is laid aside as rapidly as the individual discovers he can settle the disputes of scholars by interpreting the Bible for himself. Interpretations of the scriptures are as obsolete as classical literature. Social ostracism is rapidly disappearing in the vast privileges of travel when people of every shade and color mingle in harmony regardless of dogmatic opinions. One has no occasion to go to college or academy to learn good manners of a general character. Vulgarity is more noticeable in public places in America when strangers meet to observe any specific effort that calls attention to one's station in society. It is strictly un-American for a stranger to insist upon a priority of attention by reason of culture, title, or social standing. A voluntary recognition of the courtesy of priority is good manners compared with any personal effort to obtain such recognition. Exclusive arrangements are easily obtained for people who desire to travel privately, but equal rights in places that are supported at the public expense the average American is quite persistent in claiming. Hence the principle of culture as a means to classify people socially is an undoubted private right, but the effort to force such culture as an encouragement to obtain social standing at the public

expense is very unjust toward those who cannot support their children during the period of cultivation. That the object is to encourage an American aristocracy is so clearly evident that it cannot long escape the notice of the general public who read their daily paper every day. When Christ could not convince the Pharisee that culture was not a sign of moral rectitude, it is not so strange at the present time that even the most learned give evidence of more anxiety for their personal interest than the welfare of the people who are taxed to support it. When persons of considerable wealth, at least enough to furnish necessary supplies without performing any labor other than to breathe, deplore our democratic system of government for taxing cultured people for trying to cultivate the "unwashed," no one could justly claim that imitation aristocracy was not struggling for a foothold on American soil. There is no doubt but what many kindly disposed people who are proud of their diploma, that is the only certificate of rank that is permitted in the United States, would resent being called aristocratic. It would be easier to convince a natural man that could not even read, that he was a democrat, than to convince a person with the deed of privilege in his hand that he was an aristocrat by proxy at least. People give little trouble about where authorities come from that give them a privilege to be recognized by their peers to be superior to those who are dependent upon drudgery for their daily bread. It is claimed that our public schools are free, and everybody is privileged to get a diploma, but nobody believes it, for if everybody was aristocratic all would be democrats. Will learned people be able to continue in deceiving the unlearned

that the principle of temptation was a specific privilege to only those who could succeed in penetrating the magic door? Is not the continual decline of aristocracy with its snobbery annex against the steady growth of democracy sufficient proof that democracy will win? "Forewarned is forearmed" is a homely adage, but it has done good service in the past.

Genius is never taught, although it will absorb education as a sponge will absorb water, while culture is a positive embarrassment when embraced by the man of genius. Culture promotes ridicule, sarcasm, phraseology, and wit; it possesses no utility in the field of progress. It will recognize structural facts that betray its ignorance of any constructive qualities. Its merit is confined to social functions and the ability to obtain dollars. The educated clergyman can scarcely obtain a living in the absence of culture, while the cultured clergyman is always in demand at a good salary, even when the absence of education is remarkable. It does not follow, however, that both culture and education are not frequently combined. It merely shows that plutocracy will pay their dollars for culture while education goes begging.

The progress of the United States is undoubtedly the result of education, but it should be observed that the early struggle to throw off the grip of aristocracy was remarkable for almost the entire absence of culture. If John Adams and a few others who could be classed as cultured, exercised their ability in the interest of the Colonies, it is equally true that their culture availed nothing in their effort to crown Washington, and the only service that they are entitled credit for, was the establishing of

a political system that fastened the institution of slavery upon the country, that events have proved it could have been dispensed with earlier with profit to the country. Surely the events of the past could be reasonably studied as reflecting the possibilities of the future. Task masters were equally as persistent fifty years ago as they are to day in claiming that democracy is dangerous unless it is compelled to serve. If the food producing people could not be chained to serve, will it be more successful to expect they can be trained to serve by methods equally as tyrannical?

History is evidence of the potent power of genius, both mental and physical; its natural quality cannot be questioned, for that is what the word signifies. Its relation to culture and aristocracy makes a genius a democrat in the same sense that a natural man is one, and also embraces education as a principle to be sought rather than being a dependent upon it. Hence aristocracy and its companion culture have no claim to productiveness in comparison to the original that genius develops. The presumptive authority of aristocracy exposes its deception in any attempt to subjugate genius which represents a man that knows what his ability is, who will not submit to any precedent that literal authority dictates. Whatever is strictly new or progressive is due to genius. It recognizes no priority in either mind or matter to the individual privilege of discovery.

While events are recognized after they are practiced with success, such events are invariably treated previously with contempt by all persons, however learned, who are wedded to theories that any new principle destroys. The comparative opportunity that the advent of America

gave to natural man is proved by results. Culture is bold, and claims everything in sight by the mere ability to quibble with words, and misrepresent written records even. There is plenty of evidence in history where inventors have been treated as emissaries of evil by the mere suggestion of any improvement in established customs. Genius works in secret as silent as the musing of the mind, not daring to reveal thoughts, for the reason that the least suggestion of an original idea is received with a sneer of contempt expressed: "whoever heard of such an idea?" Children even are admonished by their parents to drive all "dreamy thoughts" out of their heads and give strict attention to their books, when they may hope to become as distinguished as some example of a man who gave no evidence of distinction except his superficial display. The graveyards only, could they speak, would doubtless reveal that genius was smothered before it possessed the courage to assert itself. That every individual is a genius is more probable than that a devotee of culture will ever invent anything. The reason is, that whatever trait of character a person cultivates, that particular trait will control his action and also his estimate of others. It reflects upon the system of aristocracy and the effort to cultivate an imitation of the system by the support of a government that is proclaimed to be elective and to recognize every voter as having an individual voice in said government. No one can be a hypocrite without knowing it, hence it would be a waste of effort to call his attention to the fact directly, for he will not only deny it but resent the intrusion of his personal right to be whatever he chooses to be. It is early enough to offer assistance

to a helpless individual after he realizes he needs it, but to cripple a child in its youth practically deprives him of becoming as great a genius as any who have succeeded. Whoever heard of a person being made a genius by cultivation? It need not be denied or affirmed, but history fails to record such a phenomenon. It can be found in history without much difficulty, that men of genius who discovered hidden principles that have improved the conditions of mankind barely escaped with their lives, simply because they dared to defy "the powers that be"—the prerogative of a diploma. Education should not be confounded, however, with culture any more than a drunken man should be pointed to as a perfect type of manhood. Neither should good manners that recognize natural man as God's work be mistaken for culture that is directed in the interest of an imitation aristocracy. Because culture or the knowledge of distilling alcohol was discovered by the genius of man, it is no reason that one should become intoxicated with either privilege, or seek to compel others to adopt the system. It is a principle of observation that a child can be trained or cultivated to disregard his connection with Nature except in a vulgar sense as a means to a superior exaltation that is claimed to be the privilege of culture to authority over a natural man. It must also include genius, for the very contempt that culture displays toward genius is proof enough of its naturalness. A parallel between an intoxicated person and one of culture is, according to the degree of excess, quite noticeable. They are different, however, in tenacity of purpose; although both are artificially illuminated, the drunken man can be reasoned with after he becomes

sober, while culture has such a permanent effect that no opportunity of reasoning with its possessor ever occurs. This comparison should be considered as an attribute of man rather than any disrespect to his relation with Nature. It should also be borne in mind, if a genius is strictly dependent upon Nature, whatever is superficially acquired to illuminate the mind is an unnecessary evil, having no other object than to imitate European aristocracy. A drunken man could listen to a temperance lecture and insist that he was too cultivated to need any suggestion from a man who appeared not to know what he was talking about.

Hence it is the system and not the individual victims who give evidence of being taught to resent any reflection upon their prerogative as a personal infringement. There is no feature of culture more cunningly taught than to treat people who are struggling with their natural privileges with a patronizing pity for their misfortune, and distantly reprove them for any display of independence. The effort to cultivate people to support an American aristocracy upon the basis of culture and dollars is upon the same plane with the rumseller who would seek to teach the illuminating quality of his goods for the profit of it. All classes of men who are devoted to obtaining a living by what they claim themselves to be "superior wit" will defend whatever method they chose to employ, and while the cultivator of imitation aristocracy and the rumseller will contend with each other to determine which is the more honorable toward natural man, a division of the dollars obtained from honest labor will establish a secret friendship with the political system. It will establish a new principle, if

human beings can be trained to serve, since all efforts to compel them to have failed ; besides the object in both cases is the same.

Culture in the absence of natural education never sees beyond the reflection of a polished mirror. Its only foundation is the hypothesis of natural depravity, while education is founded upon Nature, the bedrock from which a'l knowledge is derived.

CHAPTER XXIX.

EVERY conceivable effort that man is capable of has been employed to justify his disposition to command whatever or whoever appeared to be inferior. The art of literature has been employed to organize fraternal association to protect some exclusive object or theoretic principle. Such association is justifiable until the equity of Nature's laws are defied. Human individuality is thrust upon the earth by the million, and when no one is able to monopolize the power of imagination beyond what he conceives to be his own, the sense of reason equally as individual as imagination should have respect for its source in preference to any other authority in his own image who would demand servile obedience by reason of a prior advent and more experience. The spirit of kindness or labor of love is a feature of humanity that is bestowed by Nature to

protect the individual advent from his first fright at the discovery of his surroundings. "Aboriginal" society, as portrayed in histories that appear unbiased, give evidence of harmony that "civilized" society could profit by. Conditions of an artificial character are exactly what man makes them. Man's privilege to exercise his free will in the realm of art, never included a license to injure himself or his neighbor. Literature is art, and from the evidence of history it has been more destructive of human happiness than any other instrument of warfare. The privilege of the individual to discover, is only retarded by the sense of fear. The faculty of imagination is what encourages one to persevere in defiance of literal authority or the opposition of his surroundings. It is safe to claim that more people have been frightened to death than were ever slain in battle. One has only to study history and determine whether man has met with any success in his persistent effort to monopolize art. He has classified and specified art in literature, and tried by every means known, to prevent natural man from exercising his natural faculties, but instead to prescribe rules with the purpose to prevent rather than to encourage discovery.

No circumstance occurs that shows Nature to be a servant of man; after giving him the tools to help himself with, she gives no evidence of being commanded. It is no more strange that man would use the tools that Nature gave him free of charge to defame her character by claiming that she thrusts her offspring upon earth in a state of depravity. When a man will disown his mother, and after failing to enslave his own image seeks to cripple the mind by compulsory training to satisfy his

desire for monopoly, it would at least justify the individual in asserting his natural independence, even publicly. Whatever effort is made to define spirit by any artificial word, betrays the effort to intrude upon the mystery of Nature. Man never made a greater presumption than to even attempt to explain the hidden power of Nature, or what the word "spirit" is universally agreed upon by entire humanity to stand for. To presume upon its attributes is well defined as "taking liberties," which is merely trying to stretch an effort to obtain results.

Spirit is a power so strictly individual that the free action of man to roam at will in the realm of art, by the exercise of it, is not permitted to either command or convey the power to any structural product of art. There is no one feature that the individual can discover in history more striking than the failure of every human effort that has presumed to possess a greater knowledge than the spirit itself reveals to the individual mind.

The word "imagination" and its numerous synonyms are for the purpose of confounding the understanding, with a purpose to divert the individual mind to an obedience to human authority, strictly a product of art. The effort to rob the individual of the privilege of imagination by the imitative faculty of art, is as impossible as to paint the fragrance of a rose. No man in history is more conspicuous than Napoleon Bonaparte in his effort to carry art to the extreme limit for the sole purpose of justifying human authority over his fellow men in his own image. The greed of man however, once it is thoroughly cultivated, will hold a man in its grip as firmly and is equally as disastrous as the power of alcohol. It should be observed that alcohol is the most

successful effort of man in producing an artificial spirit. Also, if natural man becomes inspired with it by the ability of the cultured man to illustrate its remarkable potency, is it strange that he becomes a victim of art when Napoleon Bonaparte could not resist its tempting influence?

Alcohol is only one product of art that humanity has to contend with, and plenty of literature exists that will disclose multitudes of other products. But if the individual character of humanity was studied without a strict adherence to some specific human authority, it would at least improve the individual student, when he could reveal his discovery to others, who would only have to try it to prove how successful it was.

The powerful influence of human authority over its own kind, has scarcely been pricked by the advent of America. Although in comparison with the past, it would appear by the evidence of some enthusiastic writers, that the millennium was in sight. If the artificial spirit alcohol, incidentally Satan, controls the political system followed by all branches of culture, for the purpose of establishing an imitation aristocracy in the United States, the millennium will not be enjoyed by the present generation.

A person however sincere in his abhorrence of intemperance should observe that alcohol is a product of art, and not chargeable to the wickedness of Nature or the weakness of natural man. It is not introduced to natural man in the spirit of kindness or from the labor of love, what has been referred to before as Nature's method instilled into the parent to protect its offspring. The object of introducing alcohol to natural man is for

profit, and also to humble him to a condition of service. The same principle is embraced in methods of culture for the same object. A person who sincerely strives to interest a poor laborer to abstain from drinking alcohol will make the same exertion to protect an imitation aristocracy or an excellence of art that depends for its very existence upon the debauching of natural man.

It is a common assertion that a snake will live until its head is crushed, and all systems of injustice toward natural man have been protected by men who derived a profit from them, and only when they were crushed at the head would reason prevail.

Democracy, the opposite of aristocracy, includes natural man; it does not exclude culture or education, but is excluded from aristocracy by its own fiat of maintaining an exclusive class by reason of the excellence of culture. Democracy is not noted for being aggressive; on the contrary natural man is timid, and only aroused to anger by the thrusts of injustice that he is made to bear, when he will fight with his natural privilege of defence with more spirit than was ever displayed by the trained soldier. Yes, natural man is dangerous, but he has had so slight opportunity to display his social qualities from a natural standpoint, that he will have to wait until in "the course of human events," as the Declaration of Independence puts it, he will be privileged to prove his qualities again. With all the stigmas and oppression that democracy has been compelled to bear, and all the fears that aristocracy has displayed, it could scarcely make a worse record than its opposite, if the duty of governing society was suddenly thrust upon natural man. Nature is not only a mystery, but often

acts with such promptness as to take man's authority away, that he has always abused, and permit "the course of human events" to beat out a new path.

That the realm of art is comparatively so trivial to what the imagination is privileged to conceive, it would seem that the individual with his free will and privilege of discovery upon one planet of a system so vast, could at least be respectful toward Nature and show ability enough to organize an impartial government to protect the opportunity of all without trying to prove that the enjoyment of society was only the privilege of the organized few, who in groups are constantly warring with each other. The jealousies of different nations and rival factions have practically prevented the experiment of an impartial government. Governments, however, are the product of a nation, whether they are elective or military despots. Nature is not so inconsistent as to bestow a free will upon one individual and then subject him to the authority of another that was turned loose with no greater privilege. If any individual man has ever obtained a commission from a higher authority than Nature, it was successfully disputed at Yorktown.

Miniature governments had such a brief existence after that event that no history exists that records detailed conditions. But enough is known in a traditional manner to show that a democratic government is possible. If natural man is supposed to be so eager to fight and quarrel, it is not a fraction of what history reveals of cultured man, who seems to try to monopolize all the fight that human nature is endowed with.

All the knowledge that man has been able to demonstrate is but the reflection of Nature, and aristocracy is

so full of fight to protect its claim to a "vested right" from a higher power, that it is practically in rebellion against Nature. It is hardly debatable, for a man who is intoxicated with culture or artificial spirit is a subject for regeneracy before reason is possible. When it is recognized that Nature is the positive from which all literature and artificial structure is derived, a prior authority than that of books should be sufficient, at least, to satisfy the individual of the relation he bore to society. That is, every individual derives his tenure of existence upon the earth from the most positive source known to man. Nature furnishes the five senses for the purpose of protection; hence, what the individual learns from this source and the mysterious power of imagination is the only protection he has against the autocratic disposition of men in his own image. The fact that one cannot observe the imaginary power of another is a positive proof to the individual that it is a private privilege, and what is most important, it is prior to any instruction or influence derived from another. It is the only method by which he obtains natural education, and also the only education of any ethical value to the individual. Society suggests methods of expression that reveal mutual powers of imagination; the discovery of art develops methods of expression that add greatly to the progress of society. Hence we have both natural and artificial knowledge for the one purpose of life, to obtain food to satisfy the appetite and also cultivate any fancy that imagination suggests. Nature never pulls anyone out of the fire, but she made fire so hot that every effort of the individual would be exerted to get out. If anyone had any doubt of the existence of natural knowledge,

he could prove it himself without artificial introduction.

Friendship is so uncertain from the evidence of history, that the wise individual will cling to his natural knowledge with more benefit to himself than to yield to the temptation of art and accept artificial knowledge as a substitute for the natural. The source of knowledge is a safer foundation for the individual to depend upon for his progress in life than to be guided by the negative of knowledge that is brilliantly displayed for the sole purpose of servile obedience. Any individual, in the absence of an experience of a betrayal of confidence, can find plenty of evidence of the duplicity of man toward others of like image. The individual can always trust himself, but if he is made to believe that he is too selfish, try the experiment on a small scale and observe how much the adviser charges for his advice.

A careful study of Nature will disclose an impartial treatment toward entire humanity that no authority of man has ever been able to equal. No person has need to ask information of another in whom to trust, since he is in possession of the original authority that no man has improved upon. A careful examination of man's assumed authority will reveal the fact, that every human being that has ever tried to justify any authority over his kind has always based such authority upon imagination, a power that is individual, and the privilege of all to exercise.

Christ set the example of individuality with the preference of death to any submission to man's authority. All attractive literature, or what is called standard, and maintained and recommended according to the prominence of the authors, is pro-aristocratic. The only demo-

cratic literature that could not be destroyed prior to the advent of America was the Bible, and the United States was the first civil government to recognize the book to be an individual privilege to read without being compelled to accept some specific interpretation.

A natural idea may seem too paradoxical for a cultivated or artificial man to notice, but when it can be seen by even a brief study of history that all progress and civilization were derived from the persistent effort of natural man against the opposition of the artificial man, the trend of human society should be clear to anyone who can read. Method of expression is a mere privilege of choice; it has no relation to education other than a polish for the purpose of attraction. A haughty person intoxicated with conceit and artificial culture will rebuke another for presuming to utter an original idea in some crude method of expression; he is admonished to learn how to talk before he speaks in the presence of an "educated man." The natural man often knows more than he can express, and when he meets a stranger as "ignorant" as himself, bred in a different language, the two are able to compare their condition in life and establish a bond of social companionship that would put artificial culture to shame. The educated man forges ahead, while the cultured man represents a finished article and forges the word education when he applies it to the word culture.

Many public school teachers who are graduates of Normal schools are doubtless ignorant of the real purpose of these schools. A careful study of the situation from a variety of facts, and also the results that are becoming more prominent every day is everybody's

privilege to examine. The principal evil of the system is, it is decidedly un-American. It counteracts the first principle of a government of the people, and being established by the most corrupt political system that ever had a prior existence, it is founded on gross deception. The very graduates will rebel just as soon as they realize how their natural sensibilities have been played upon for political effect. The reading age will not long endure such a system of deception; besides, Nature has shown too much regard for the general welfare of humanity to permit natural man to be trained to serve since the failure to chain him is so very recent.

Is any man so crazed with culture that he sincerely believes that the American people will permit aristocracy and monarchial customs to be taught at the public expense after the people find it out? In the early days of the republic, education was respected in homespun simplicity, while now it is being entirely discarded for the illusive attraction of culture, often alluded to as education. Private institutions of culture are within the personal rights of the wealthy that would be self-regulating, but to cultivate the poor with prospective expectation of dollars by reason of being specifically trained, introduces the temptation to commit crime for the sole purpose of escaping natural responsibilities, is a defiance of Nature that disturbs the happiness of life. It is a mere phantom for anyone to believe that a common privilege is possible to obtain the luxuries of life by a class system that is degenerating from its own weight. A cultured person has no intention of performing drudgery or why the culture? Cultured poverty is an unhappy condition

that the grossest ignorance is superior to. There is evidence enough without specification, that the illumination of prospective wealth leads to intemperance, crime, and prostitution. It is idle to manufacture statistics to prove that natural man is corrupting society when it is common observation to notice that the cultured are more indifferent to moral restraint than the common laborers. The political system encourages legislation to restrain the habits of the common laborer. while their health and productiveness is a natural rebuke in comparison to the sickly and barren condition of the cultured. Educated men are trying to correct these evils, but the purpose for which the present school system was organized is the evil. That is, how can mere methods of instruction affect the general purpose, which is to cultivate a class system of society that is designed to control the government in exact imitation of European aristocracy.

Democratic sentiments used to be taught in the early schools, while now pro-aristocratic literature is freely used as text book, and with brief eulogies to the faithfulness of Washington, the policy of John Adams is being carefully inculcated into the mind of youth with the admonition that culture is the only passport to "respectable" society.

CHAPTER XXX.

GOVERNMENT is what a nation of men make it, and man is just what he makes himself; when he tries to shirk his responsibilities he will have to take the consequences whether he is willing or not. It is a remarkable observation that a group of people who won their independence from a tyrannical government were so quickly betrayed by the representative men, who were trusted with the formation of a government. That a few men, forming a part of a distinct group, acknowledged to be an independent nation, could declare themselves to be superior to the group as a whole, and ask the whole group to ratify the presumptive authority, had no parallel as a piece of deception in the most tyrannical government existing at the time.

Had the first representatives elected themselves to be the ruling power of America, with the privilege to choose their own successors, the result politically could not have been any worse than the present. A lawyer who was unable to falsify facts by the use of words, and establish a falsehood to be the equal of the truth, could not obtain a large salary as a corporation attorney, for that is just what they are paid for. If a parent should abandon its offspring with the excuse that it was too ignorant to offer any defence against whatever act a parent chose to

do, it would be a parallel to the position that John Adams took as the sole guardian of America. Washington is called the father of America, and with good reason, for no public act is recorded against him where he ever abandoned the people because they were "too ignorant" to know what was for their best good. Had Washington been the peer of John Adams in the excellence of culture and his ability to make words deny their origin, we would undoubtedly be enjoying an Adams as a king at the present time. The only respect John Adams ever had for the people was after Washington refused to be crowned, when he feared the people would not permit him to crown himself.

The present corrupt condition of the United States is largely due to the personal ambition of Adams and his contempt for the common people. He succeeded in establishing an American aristocracy, but being so able in the use of words he might have called it a cultivated democracy. The most important feature that concerns the present, is the fact that the people were practically disfranchised, and the ruling power of the government vested in a political system equally as autocratic as the aristocratic system of Europe. It is only the fear of the people that aristocracy or our political system is troubled about, for any man who would make the necessary effort to deceive another, betrays by the act that it is occasioned by fear. As long as the people can be deceived into the belief that individual votes affect the action of the government, political systems or aristocracy have nothing to fear. The principle of fear, however, is a great factor in human affairs, for it is a well worn adage that "the wicked flee." If a man

felt that he was acting toward another out of sincere pity for his ignorance, in a spirit of friendship for him, he would be the last man in the world to be afraid of, or why take the trouble to be so "kind" to him? Besides, if he felt it his duty from previous fear, the fear should cease after the duty is performed. Hence the principle of fear between two combatants is a feature of protection while the fear is equally balanced. It is a well known principle also, that two contending parties never borrow ammunition from each other.

It is the merest subterfuge, therefore, in any form that it can be presented, that the representatives elected by the votes of the people have any interest in the welfare of the voters. This introduces a subject of controversy that involves personal interest. Washington set the example, however, in what pertained to the duty of a "public servant" or representative of the people. That is, a man who could not sacrifice his personal interest for the public welfare would belie the term representative. The individual privilege to settle a question so vital to his welfare as to determine whether to act by his own judgment or seek the advice of another, is well illustrated in the trade between Esau and Jacob.

Progress is impossible without the individual courage to act independently. It would be combative, however, and appear formidable to a person having had very little experience. This principle is well understood by a progressive man regardless of the moral feature of the object. There is no evidence in history that aristocracy was ever successful in maintaining a permanent government. Oppression and an effort to train the plebian class to be obedient to men who appeared to be superior

by their ability to proclaim it themselves shows a motive. A careful observation of the fears of aristocracy and the continued efforts to deceive and frighten the more numerous class is evidence enough that people who hold such an opinion know it to be unjust.

Any considerable group of people will establish some system of government which is a natural condition. Aboriginal communities lived in peace until they became aggressive toward some other community. If it is right for the strongest to subdue the weak, it should be observed that revolution either destroys or humiliates the stronger. The battle between David and Goliath shows that righteousness is stronger than any artificial pretension. The only method since the time of David by which a man is convinced that his self-importance has no commanding influence, is from misfortune that sets him back to the condition of a natural man that he had previously despised.

Man cannot escape his responsibilities by any accumulation of wealth or intellectual acquirements. Whatever scorn or reproach may be hurled at the defenceless man who appears to be consigned to drudgery, his burden is light compared to the man who is burdened with his own importance. The faculty of a sincere belief is as much a privilege as the free will, but any person who has not surrendered his individual right to his own reason can scarcely fail to observe how indifferent natural law is to a mere belief; for whoever believes sincerely will not only believe that others would be improved if they would believe as he did, but will defy natural law in seeking to train or compel others to believe what he is sincerely conscious of himself.

After a person becomes thoroughly trained to recognize the reason of others as being superior to his own, he becomes of great assistance to any human scheme to defraud the innocent of their natural rights. It is Nature that punishes for any disregard of her laws, and no threat of vengeance that man can invent can rob a man of his natural protection if he possesses the courage to exercise his own reason. Human law against natural law is art against Nature, and it would tax the lawyer to the limit of his ability to quibble with words to find a precedent in all history when art ever escaped a severe punishment for the least attempt to infringe upon Nature. Even the most profound literature is a witness against itself in any attempt to prove a prior authority to that from which the very source of utterance was derived.

Learned men understand what a popular form of government means, and they also understand the power of a corrupt system of politics, but what they are not willing to understand, is anything that interferes with their personal prerogatives; it is this feature that makes the improvements in systems of governments so difficult. After a man is trained to believe he can obtain a living easier than earning it himself, he will submit to punishment more severe than drudgery itself before he will work. Exception to such a rule merely proves that Nature clings to an individual regardless of how severely he is trained, making it possible to revive his reason.

The present system of government recognizes the individual privilege to interpret literal authority without being subjected to legal punishment, because he refuses to accept some specific interpretation. It is a great gain for human progress, yet the monopolist of artificial

knowledge is as unwilling to recognize natural justice toward the common laborer as the slave holders were to be deprived of their "human property." There is no evidence from previous events that the ruling class will ever yield except by votes or bayonets; if the former is defied as the slave holders did, encouraged by the Adams political system, the welfare of humanity will be improved by bayonets.

The present conditions are not so obscure to educated men, but salaries and social positions outweigh human justice; the past, however, reveals the probabilities of the future, and no argument can be shown that the mere ignorance of artificial knowledge deprives a man of his natural rights. Opportunities have always risen in the past, and no reason can be shown why a vote or a voice has any distinctive character that it must first be obedient to some other vote or voice before it can be trusted with individual expression. It is suggestive of ownership to ordain that a man only earned the privilege of being trained to the exercise of citizenship by a system that protects its own profit by striving to keep the common voter ignorant of his strength. If artificial knowledge is destined to improve the world by encouraging a ruling class, the opportunity was more favorable previous to the advent of America, for there is no evidence that society is less greedy for special privileges at present than at any previous period.

A direct expression of the individual voter is just as much his right as the privilege to vote for a representative. It is mere presumption to contend that the voter elects a representative better qualified to determine what he wants than the voter himself, or why the voter?

Again, if it is impractical for a voter to act directly upon a measure of law that he will be compelled to submit to, from whence did the representative derive his authority to obey the political "trust" that was organized to take good care that labor would be taxed sufficiently to satisfy the growing greed of the system? If the voter was enlightened sufficiently to become dangerous, it could hardly be possible for him to become more dangerous than a political system that controls the public treasury, and all the military power, also in practical alliance with the judiciary, corporate interests, and the educational system of the country. The only qualification that constitutes a voter, is courage enough to assert his individual opinion either by ballot or whatever form of utterance he chooses to take. No man ever helped to elect another that gave the elected a natural right to qualify a voter. It is indirectly taught to youth that artificial knowledge subjects natural endowments to an obedience. Plainly stated, it is a disguised effort to impress upon the credulous mind that art commands Nature. It makes it appear that the privilege to vote was derived from governing officials. It is like a child demanding obedience from a parent after it becomes influenced by the attraction of art.

College students are permitted to study the relation of art to Nature only after they are taught that educated men, by reason of their superior ability, will be able to command obedience from whoever are less favored. Greed for authority, and ability to obtain dollars, suggest a life of luxury without drudgery, and after a thorough contempt for natural ability is instilled into a man's mind, he will take to aristocracy as a fish to water. The very

few, however, who have courage enough to cling to their natural training, with respect for their origin, are powerless to control the fierce desire for authority and dollars. There is no evidence in history that moral character was ever improved by artificial training. Statistics are more often considered to deceive the people than to expose corruption in high places, and the individual only can protect his personal interest by judging for himself. The individual who lacks the courage of independence will always find himself serving some other interest than his own.

While colleges teach science and moral ethics, they also expound democratic principle, and encourage political aristocracy. History reveals the fact, that all constructive progress is derived from comparative obscurity, and whatever usefulness college graduates ever attain, they never reach beyond successful imitators. Political economy is the most important feature of higher education. It is assumed that only men of ability can administer the affairs of government. Granting it to be a fact, it is also a fact that all officials before election are very solicitous for the welfare of the people, while after the event, the voter is told he is not capable of understanding the intricate working of politics.

The first principle of suffrage is individual, and equality of the right to exist upon the earth is just as much the right of woman as man. Nature recognizes the individuality of man—a vote—a voice—and can any one man or selected group of men claim a preeminence or even an equal power with Nature. The ability to deceive a man ignorant of defence, is the excuse of a

thief, and the excuse of the slave owner was that ignorant man was incapable of taking care of himself, hence between two "mill stones" what power other than Nature will keep the ignorant man from being ground into dust. A government is never superior to what a nation of humanity makes it, and while the man and vote are both recognized, the effectiveness of the vote depends upon individual courage. Nature could not reasonably be expected to do more after giving man an individual title to a free will, besides the multitude of reinforcements that Nature adds to humanity would seem to defy all the effort of art to depopulate the earth. It should also teach wisdom to the wise, since aristocracy depends wholly upon artificial training, democracy is favored with the control of the original advent of humanity upon the earth. The past shows no encouragement for aristocracy, and when democracy discovers the value of votes, the possibilities of the future will develop changes in systems of government even greater than the past.

When it is observed that Nature is really the ruling power upon earth, and human authority is confined to art, which at best is a mere negative of Nature, governments are no exceptions to any structure of art. One vote therefore, regardless of qualification, has just as much constructive value as another, and whether natural methods of government are recognized or not, by a specific class electing itself to rule, man with his ability to read, is bound to discover the fraud. Oppression will gradually stimulate courage in the minds of the oppressed in like manner to the effort of man to obstruct a natural stream of water by erecting a dam; there is

always a limit, however, to any effort to obstruct Nature.

Democrats may be charged with whatever crime or folly it pleases aristocracy to concoct, they can wait their opportunity with more ease than their oppressors, for one has only to read the daily papers to notice the fear that aristocracy is always possessed with. It is an apparent relief for some people, who are burdened with more than they can utilize, to express sympathy for some poor laborer, who fails to appreciate the sympathy by reason of natural health, a good appetite, and nothing whatever to distress him.

It would seem that a due regard to natural law would suggest methods of improving society that artificial knowledge is constantly failing to do. Sheep will follow a leader to destruction, but some natural intelligence must surely remain in humanity to guard against the folly of following the craze that dollars are the only object of life. All dollars must first be earned by human labor, after which they can be obtained by stealing, in trade, and a great variety of deceptive methods, but it is very doubtful if any method was ever more conducive of happiness than earning them.

A government that only protects a favored class in whatever direction their desires lead them is not modeled from natural methods of government, for Nature gives no evidence of partiality toward any particular race or social distinction. The fact that a large majority of humanity are more natural and productive would seem to be a reproof to the minority, who are constantly expressing fear that the ignorant voter will disturb the conservative character of elevated society. Fear betrays an absence of faith and trust that is equally as un-

christian as paganism. No human power can guide the popular will once it discovers its power ; besides, no representative body has ever given evidence of faithfulness toward the whole people, hence a direct vote of the whole will be irresistible just as soon as the opportunity occurs.

CHAPTER XXXI.

A DIRECT vote of the people in establishing laws to govern society, and also all commercial affairs, is not only possible, but also probable. The representative system was founded upon ancient authority that dictated the subjugation of any human being ignorant of the means of defence. The American revolution established a nation by force of arms upon the literal authority of the Declaration of Independence, so plainly written that men who could not read it understood its meaning as soon as they heard it read. It practically proclaimed the same human rights that Christ taught to the humble and ignorant, who understood what the teaching meant in like manner to the colonists.

The people were betrayed by their representatives in whom they had confidence. The people were taught to believe they were establishing a government that was officially conducted by "servants" of the people. But when the "servants" discovered they could declare

themselves masters of the situation they prevailed upon the voters to disfranchise themselves and ratify an agreement that has practically changed a representative to a master, while they retained the word "representative" because it sounded better than the word "master." Master it has been in act ever since the Constitution was ratified.

Man was made a voter, however, before America was discovered, but after generations have passed away and early traditions are barely remembered, the masters of the republic have gradually voted themselves privileges until it is proclaimed that the government bestows liberty upon the "citizens" whom the masters are pleased to call the subjects of a system equally as autocratic as European systems of government. The government is becoming so corrupt that the frauds cannot be hidden from the reading people, and the effort to shift responsibilities from one to another makes very interesting reading for people who are constantly being told that voters must be trained to elect better men to represent them. But while dishonest men control the institutions of training, it would seem hardly probable that voters will be trained to overthrow the masters.

A circumstance that occurred in the Massachusetts legislature reveals the present situation. A bill was presented to refer all acts of the legislature to the people for a direct vote on petition of ten per cent of the legal voters. While the House favored the bill, the Senate promptly reversed the favorable action. It simply shows that the people have no voice whatever in making the laws that they are governed by. It was the most complete exposure of the John Adams aristocracy since the

United States undertook to compete with England in deceiving the people.

For what reason did the Massachusetts Senate fear the people as a whole were not capable of passing upon the wisdom of their representatives? It was remarkable, at least, that a single voter assisted to elevate a man to become superior to the power that elevated him. It would seem that the time had arrived for the people to demand a recognition of the Declaration of Independence in a practical manner. The representatives of a sovereign people have certainly proved that a republic could be as autocratic as a monarchy. The grievances enumerated in 1776 were mild in comparison to what the people are compelled to bear at present. Even King George merely declared what the Massachusetts Senate did—that laws must be enacted whether the people were willing or not. The people are well informed by the daily papers in regard to the injustice that is being served to them by legislative bodies; but how to prevent it is the query, when a man is no sooner elected to an office than he is taken in charge by the political system. When thieves can be reformed sufficiently to make stealing respectable, the political system can be trusted to protect such a reform.

Chattel slavery was destroyed by the people taking the matter into their own hands regardless of the political system that supported slavery. A new party was formed that the people supported just as soon as it was understood what it was for. It was, however, a temporary party devoted to a single object, and it did not reveal the evil of a political system. It is the system, regardless of party lines, that prevents the voter ex-

exercising his will directly upon the law that he is governed by. While parties are striving to obtain control of the government, neither of them would advocate a referendum principle as a party issue, for it would be the destruction of the system.

Doctors would never unite together and agree to instruct the people in any method by which they could cure themselves. It is parallel to the political system, and if the people voted direct for its officials, and passed upon all laws recommended by representatives elect, the absence of profit would destroy any system.

Reforms always spring from obscurity, and generally very unexpected in manner at least. It is only by the individual courage, however, that any change from the well beaten path takes place. It is enough to satisfy the average man's ambition to be a successful imitator, for to suggest a new idea, or a method to reach an old one, is equivalent to sacrificing the friendship of anyone whose interests would be disturbed.

A speculative suggestion, however, could scarcely be considered as dangerous when it comes from a person with no motive of self-interest. It is an individual conviction that a single issue would be as effective at the present time in correcting the present evils, as the anti-slavery movement was.

If the individual voter would assert his right by declaring he would not vote for any man for any office whatever who would not make a public declaration in favor of a referendum principle, it would at least prevent the bribery of legislators, for the people as a whole could not be bought. At first it would appear very impractical, and the very fact that all prominent poli-

ticians would oppose it, would be the best recommendation the subject could have. It is already feared by leading politicians that the people will demand the right to vote direct for United States senators, but that question would be settled if State legislatures were compelled by the people to refer all their acts to a direct vote. It is a possibility, and the great advantages to be derived from it would make it a probability.

The right of the people to adopt whatever measure they choose, however radical, is just as much the right at the present time, and no more radical than when it was first agitated to free the colored slaves. That the social disorder must be relieved in some way, no honest man can dispute. The people owe nothing to the political system, and if it could survive after the people had voted yes or no upon every act of a legislature, it would be more of a relic of the past than a necessity of the present.

The fifth article in the Constitution makes it possible to amend it according to any demand that a united people choose to make. The political system, however, is more to confound the understanding of the people than to offer any suggestion of benefit. It should be observed that democracy is just as much feared by the political system of America as aristocracy fears it in Europe. The signs of the times are certainly favorable for the laboring man just as soon as he acts for some single purpose. The great diversity of interests makes it easy for a political system to keep democracy divided, but no possible interest of the working man could be injured by a direct vote upon all acts that he is governed by.

All taxes are derived from labor, but the body of men who make laws that dictate what portion of a man's labor shall be appropriated to defray the expense of government is an autocratic body, the fact that they are elected is counteracted by the political system that controls every act of a legislature. Political corruption is too well known to need repeating, but the effort to train the people to believe that some system is necessary is the individual privilege to determine. It is no crime to be ignorant when a representative body is privileged by its own fiat to take whatever advantage their knowledge gives them to deceive the apparently helpless. If a man can be so artificially trained that he can become as privileged as his master, to rule the people for his own benefit, natural knowledge would be a better dependence than the artificial. History also reveals the fact that civilization is derived from natural knowledge, while all the wickedness of the world is derived from the artificial. If a man dares to defy his surroundings he is crucified at once, hence, whoever dares to interfere with a profitable system should never expect a reward from the system or from anyone who is a patron.

It is a natural right of every individual to defend his self-interest, and no one could contend that the interest of the voter is better served by an intermediate system between himself and his government. Like all other systems that are organized to leech upon the toil of the producer, the political system is improved by growing worse. No system of the ancients was ever permitted to continue in oppressing the common people without being destroyed or so frightened that it was compelled to recognize the demand of the food producer.

The present conveniences of conveying intelligence makes it possible for the whole people to vote upon the entire business of Congress as expeditiously as an ordinary election of State officers. Every voter could see for himself that his vote was counted. A district of convenient size could be arranged with a complete list of all the voters who could receive a ballot by mail, with the acts he was to pass upon plainly expressed, with a coupon attached to correspond with the act and properly numbered to show the act it was designed to represent. Yes and No could be printed on the coupon, so as to readily detach either the yes or no; whichever was retained would be a voucher to prove that the opposite was what the voter sent to the receiving office. Hence no possible opportunity could occur for either fraudulent voting or counting, for the reason that every voter could see by his district report whether his vote was properly recorded, and if not, his voucher would be good evidence to have the report corrected. District reports could be readily compiled into towns, cities, and states, with as much dispatch as present methods are conducted. A direct vote for President or State officers could be conducted with less difficulty than at present.

Any individual citizen of a nation that is declared to be governed by an elective system, who believes that his personality is of more importance than the vote he represents, betrays his aristocratic attachment. Besides, it would be too self-destructive for any political party to advocate a direct vote of the people. The political system is strictly for the benefit of itself first, after which it will consort with any corporate interests that it can either compel or attract as a combination of in-

terest. What the system will act upon is a profound secret, while it will profess a friendship for the people to obtain votes after it had secretly conspired with corporate interests in some scheme to plunder the food producer. The seductive politician of any influence will talk eloquently upon the necessity of reforming existing evils, while he will with equal talent promise to support the evil to obtain votes from both the reformer and evildoer.

Hence it is only by individual exertion that any improvement in government is possible. Nature rules the world by protecting humanity from being annihilated, and no group of people are ever thrown together but what they will naturally form some system of government for self-preservation. The effort to maintain a privileged class of society with special government favors has caused the slaughter of more human beings than the earth contains at the present time. Yet no system of government has ever been tried that would include a nation of people but what a favored class has dictated the system.

If a people know enough so it becomes necessary to deceive them in order to make them law-abiding, they are competent to govern themselves. Besides, the very fear that aristocracy always exhibits toward democracy is an admission that democracy has a natural instinct of defence. Nature again sets an example of impartial government by instilling the spirit of defence into natural man that all the art of aristocracy has continually failed to combat with successfully.

If the United States is believed to enjoy a popular form of government, the man so believing could be

scarcely more unreasonable if he should advocate a return to the dominion of England. The common people have been respected to the extent of being feared, besides the political system is conducted secretly. Both circumstances would be good evidence against the system by any impartial judge.

Democracy has always represented the physical force of all nations by a large majority, while aristocracy is a class of a small minority who claim a privilege to rule by reason of a greater degree of cultivated ability. The degeneracy of aristocracy is self-convicting by the evidence of history, and the present boldness of displaying its corruption that it is only maintained by the seduction of recruits from the democratic ranks. From a natural standpoint it represents the larger part of human disease that taxes the science of medicine to counteract the defiance of Nature.

Art is a good servant, but when it obtains the mastery it becomes a tyrant that has no equal. The effort to employ art to subjugate natural man is as impossible as to subjugate Nature itself. After so many failures since the Israelites attempted to overpower the law of Nature and establish a law unto themselves, it would seem that reason would outbalance the desire to compel natural man to serve by some deceptive device that artificial knowledge makes possible.

Democracy can wait in comfort compared to what aristocracy appears to suffer, for the first human beings that Columbus discovered in America were more surprised than dependent upon his discovery. If they had been as depraved as the later Spaniards were in trying to enslave them, they would not have treated Columbus

with the kindness that history records of them. One has no occasion to stretch his reasoning powers to observe that the first natural men of America were in possession of natural knowledge as much superior to the artificial as a man is to his portrait. No group of men can so completely emulate Nature as to impart privileges to others in their own image that have any comparison to what Nature bestows upon the individual. Hence it is not in the power of man or a nation of men to grant the right of suffrage to either man or woman ; that right is granted at birth as much as the privilege to breathe.

The imitation of things is often mistaken for the real, and because a man can be deceived by his fellow-man, it in no sense justifies the deceiver. The American Colonies were a nation composed of thirteen democratic States when England acknowledged their independence. There was no human power on earth that could grant them any more. Now if anyone can explain how any body of men obtained authority as a grantee to become the grantor of all future privileges to the grantee while the favored party was and had been a part of the nation that was the original grantor. To be more explicit, is it reasonable that a people having just gained their independence would immediately surrender their present and future interests unless they were deceived or unduly influenced? Even admitting they were coerced for their own benefit, it is interesting to read from the Declaration of independence and signed by the very men who deceived the people of the independent States as follows :—

“ When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected

them with another, and assume among the powers of the earth the separate and equal station to which the laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident — that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

After signing these sentiments and before the frozen feet of the soldiers from "Valley Forge" were scarcely healed, these gentlemen conspired to deprive them of the very privileges that were so eloquently proclaimed before the war. The States even disqualified voters who were not property holders, for fear the COMMON VOTERS did not know enough to vote for good government. It could be seen that man would become old waiting for some professed friend to bestow any favors upon him, and it is only what the individual does himself that breaks the shell of his surroundings, and when democracy learns its strength and its natural right to control the government, which is a mere creature of the people's forbearance, it can be the dictator rather than be dictated to.

A direct vote of the people upon all important acts of the representatives would make such a change that the government would not have to employ all the relatives of politicians, besides it would correct the necessity of insurance companies in using the money of their patrons to promote favorable legislation. Trusts, corporations, and labor unions would commence to behave at the first agitation of the people's right to vote direct for all officers, and also ratify every act of Congress or State Legislatures.

CHAPTER XXXII.

THE famous remark of Lincoln was: "a nation cannot exist half free and half slave." It is parallel to the relation between democracy and aristocracy, for it is equally as impossible as a government declared on paper to be elective and derived from the will of the people, while the elected representatives consort with a political system in secret. It would be more honorable to tell the people distinctly that "we," the elect of the people have no intention of recognizing that a majority of the people are competent to rule a nation. When the pronouns "we" and "they" are so frequently employed in the discussion of human affairs, it is interesting to note that "we" always relates to a small minority while "they" relates to a large majority.

The advocates of a monarchical form of government are more frank in declaring that "the minority of a nation rules by reason of superior ability." It would appear that the able men of the United States act from the same conviction but are placed in a serious dilemma, because they are obliged to convince the people that the majority rules, while they are pledged to the support of the minority by reason of the dollars they have received. People can believe and disbelieve at will, but facts will not be put down by either eloquence or contempt, the people are much better informed than is

generally credited by the average scribe who presumes to mold public opinion.

Public expression can be suppressed by intimidation and the art of paid critics, but public opinion is very largely a silent force, and to keep that force divided will tax the ability of statesmen and the most astute politicians. The political system is not maintained for the benefit of the public, for men are not so self-sacrificing as to devote their service to an object unless it pays, or at least offers a prospect of profit. Hence the necessity of secrecy which all parties agree upon, for it would appear they feared the people were so ignorant as to refuse the benefits they were striving to bestow upon them.

It is an error to believe that the people are not conversant with the fact that both the democratic and republican parties are equally corrupt; they appear fiercely combative at times, but the leaders will unite in mutual friendship to prevent the people uniting upon any issue that would establish majority rule. No system or group of politicians is afraid the people will discover their righteous acts which reflects that secrecy is an effort to hide some evil. Nature is not deceived by secret deals or any ability of man to deprive the majority of the people of a knowledge of their united strength. The people have struggled against tyranny for five hundred years since the invention of the printing press made it possible for the individual to read, and if a thoughtful person would consider how impossible it is at present to deceive the reading public, it could be seen that progress occurs upon natural lines rather than the artificial.

All organized systems are combatting against each other in their greed to profit from natural man, or he who is ignorant of artificial knowledge. Specific education, since the privilege to read could not be suppressed, has been directed toward the same object, to subjugate the food producing people to protect a privileged class of society. No human being, according to the impression of the individual, is deprived of the inherent privilege of obtaining education. Hence it is only specific education that aristocracy can depend upon to continue the deception that has permitted them to subjugate democracy.

Can a reading people be deceived by an effort to teach them that they cannot understand what they read until it is explained by some other human beings who give no evidence of possessing any more natural privileges than themselves? The most boastful man can declare what he will not submit to. Also a system either religious, educational, or political can proclaim unitedly that they will never submit to the people having a direct vote, or what would be strictly a democratic form of government. It would be no more than the same system declared previous to the liberation of the colored slaves.

It should be noticed that man's boastfulness is entirely confined to art; besides no evidence appears from an individual reading of the Bible or any history, that Nature was partial toward any class or race in the bestowal of an individual free will.

How can the reading people be deceived much longer, when men who were pointed to as being models to emulate are proved to have obtained their wealth and lofty stations in society by a collusion with the government

to defraud people who are too "dangerous" to be trusted to vote for measures rather than for men who are always devoted to their own interests in proportion to their ability?

It is only evil-doers that fear the speech of people or the publicity of their acts. No one can injure a man's character more than a personal knowledge himself of obtaining wealth or station by depriving some other being of his natural right. Publicity is more feared than future punishment, as the numerous suicides and escapes from justice will attest. It is the one hope that makes civilization a possibility. The ability to read and study the histories of the past that reveal the purpose of the various systems to keep democracy in servile obedience is a condition that the people earned themselves. No sensible person can show that it can be prevented, hence publicity is what evil-doers have got to contend with, for their acts are being ventilated daily. Specific education is self-destructive in comparison to its advantages previous to the reading age. Educational systems are business enterprises that depend upon customers the same as any commodity of trade. They have been popular by reason of the inducements offered, that education would reveal the means of obtaining wealth, social station, and relief from menial labor. The reading public are discovering the social condition of a class that claimed to be more moral and trustworthy by reason of their specific education.

Parents are anxious to see their children well established in life, for it adds greatly to the joy of old age, but when the daily papers are filled with the debauchery of people who were looked upon as being superior, the

veil of deception is being lifted. It requires very little ability to read of the corruption in the higher walks of life ; besides, the effort to hide it suggests the probability that only a mere fraction becomes public. On the other hand, the distress of the poor is paraded as the result of vice, because the poor have no means of hiding their condition. Poverty and misfortune are as often due to the deceptive faculty of the rich, as the natural spirit of self-reliance. No one can penetrate the real cause of suffering by mere surface indications. It is the one thing the poor can hide as well as the rich, who have had a better opportunity in the past than the present to hide their duplicity.

The daily papers that are eagerly read by the commonest laborer are more educational than all the other systems of education combined, for the reason they are not as a whole devoted to a specific purpose or so controlled by pro-aristocratic interests as to disguise current events. While education can be used to encourage a classification of humanity, it is too broad a principle to prevent democracy from enjoying its benefit also.

Since the advent of the printing press and the privilege of the common people to read, aristocracy has steadily declined. It should be noticed that the system is helpless in its dependence upon artificial knowledge. The effort to confine the privilege to read to specific teaching is as impossible as to restrict the free use of air or water. Literal authority is artificial, and confined to the realm of art. The degeneracy of aristocracy and the steady growth of democracy since the advent of a privilege to read, are proofs enough that the majority are destined to regulate the government systems.

Artificial knowledge must necessarily be confined to a minority, because it depends upon human acquirement, life being too short to embrace a majority in any human discipline. Literal authority is subordinate to the natural, and however much it disturbs established conditions it is wholly confined to the artificial. The failure to maintain aristocracy, or the American imitation, is a failure to maintain literal theories that dynasties have rested upon for ages. The able men of the United States are no more than human, and it is just as possible for them to become conceited with prosperity as it was for Roman nobles. This nation is very young compared with the Roman empire, and what reason has any fair minded man to believe that it can succeed in building up an aristocracy by fraud and debauchery that were the destruction of the old nations of the world.

Sophistry is a common privilege of the present age, and it could be assumed that America was destined, by reason of its educational system, to so purify the principle of aristocracy as to make it a moral example for democracy to follow. It is quite simple to reason from a hypothesis of convenience, or from an effort to justify human desires, but the reading public are a factor not to be disposed of as conveniently as the people of old who dared to suggest any charity for the food producer. If star-chamber procedure was successful in the past, can it combat successfully with a reading public who can read every day of the current happenings of the entire earth?

Artificial knowledge derived from books is only relative to natural knowledge that is inherent in the human mind. The artificial is confined to social conditions and

represents aristocracy. The natural is individual and democratic. Now, with all the ability of man to invent or discover, he has never been able to discover what another knows other than by the relative means of art; hence if the artificial is aristocratic, the object of training is obvious; it therefore follows if aristocracy is degenerating the principle of training is also. Besides, if the oppressed of Europe fled to America to establish a more severe aristocracy than they fled from, the United States would be in a better condition at the present as an honest monarchy than a deceptive republic. One could be reconciled to the treachery of John Adams upon the supposition that men become so inhuman in prosperity they would not be satisfied without grinding their fellow-men into their service by whatever process their superior ability suggested.

The man who knows of a scheme to defraud the helpless of their natural rights to the bounties of the earth, and withholds it from the public for his private benefit, is just as guilty as the schemer. If education is the method of civilization, it must come from the democratic reader rather than from the aristocratic trainer. The evidence of the past is quite suggestive of possibilities, when it is remembered that the very foundation of the United States rests upon a little group of European outcasts, from which artificial man (Tories) fled in terror, only to return with the prospect of training democrats to adopt monarchical society.

There is no greater mistake trained into the mind of man than the principle of aristocracy, it is often worse than depriving him of existence. A wealthy aristocrat can be tolerated, for the reason he has the means to

pay for the privilege, but a poor aristocrat is the most pitiable subject that the United States has to contend with. The public service is being crowded, and democracy is taxed for their support. It is apparently a prosperous country, but democrats can read and wonder why a poor democrat should not receive as much attention as a poor aristocrat.

Natural intelligence imparts to the individual what seems to be fixed laws, but after submitting to being trained, he can be molded into whatever shape his trainers desire, to obtain the greatest service; for that is the only interest the trainer has in his victim. If he can be trained sufficiently to lose his natural spirit, he becomes a mental cripple from an original standpoint. He becomes an artificial student, and learns to imitate successfully, thus losing all ambition for structural development. If he is told he is educated, he has no reason to dispute it, for his natural intelligence is so overbalanced that he becomes a dependent upon any literal authority he is taught to believe.

Governments have always been controlled by a minority, the republic of the United States being no exception. No amount of artificial ability can save this nation against the destructive influence of immorality, for whatever one's opinion is, the majority of humanity is preserved in righteousness by an overruling power regardless of what the power is called. It suggests a base for a sincere man to study, for between Nature and art is the conflict, as between good and evil, the former represents the majority while the latter is always the minority, if common observation and census reports are reliable. If Nature should fail to provide humanity with food, art

would be as powerless as an army or a swarm of battle-ships to combat the situation. Hence the minority, art may continue to oppress the majority by reason of its lack of courage, but more properly from a lack of unity, which might appear to some minds as a natural law, and often expressed as the "survival of the fittest." A very vague expression, for dame Nature has charge of the survival of humanity, and if she permitted the entire race to become as reckless of human life as the minority is, it would show a degeneracy of entire humanity, while degeneracy from a historical point is entirely confined to aristocracy — the minority of humanity — also the artificially trained, or what some might believe to be the educated. The use of words, however, has no more effect upon facts that can only be determined by natural intelligence than for an artist to paint a man's face with honest features to prove his honesty. There is no mortgage on the word "education" or "democracy," but when a political system organized to oppress the majority of humanity uses the word "educated" to apply to a privileged few, and then embraces a branch of the system and names it "democracy," how can the majority be prevented from uniting, when almost everybody is reading the daily paper.

The effort to emulate Nature has always been the ambition of the artist; it has been a very potent weapon also to deceive the majority and so confound their understanding as to prevent a unity of action.

"Human events" are the privilege of Nature, and however elevated the minority becomes by reason of artificial training, the majority always shows natural intelligence enough to unite against oppression just as

quick as it becomes disclosed in plain language. It is only necessary to observe how united the people are in casting their votes for candidates who claim to be anti-monopolists, to realize the force of natural intelligence. The man who is trained to believe that Nature is vulgar, views with contempt the food producer, but Nature is not subjective to art, neither are all men victims of their surroundings. The elective principle of government means more than the surface of things indicate from the short period that the United States has existed. It had the effect to overthrow chattel slavery against the most violent effort of the minority. It was a fair contest between artificial intelligence and the natural. The history of the civil war should reveal to fair minded men, that the majority will defend its right against the minority whenever an issue becomes plainly defined. There will be just as much occasion for war in the future as in the past if men of artificial ability persist in using such ability in defrauding the majority.

One would suppose that the principle of servitude was settled by the lesson of the civil war, but the fact that it is not settled is evident from the continued effort to establish the authority of artificial ability over natural intelligence. If votes are disregarded, and the political tyrants who are the absolute rulers of the republic at present, refuse to acknowledge the majority, nothing but war will settle the matter. The people want nothing except an equal opportunity that was expressed in the Declaration of Independence. Surface appearance is a very poor indicator of what the common people are thinking about. Perhaps they can be compelled to think artificially, but it is more probable they will be

governed by their natural instinct which all tyrants fear. The earth has never experienced a contest between art and Nature personified as between aristocracy and democracy. Wars have always been conducted by aristocracy compelling democracy to fight against its natural rights. It will be different with a democracy that can read and knows what its natural rights are.

The war between Russia and Japan demonstrated the difficulty of compelling an oppressed people to fight for the oppressor. The Japanese are applauded for being great warriors, but it only appears so on the surface, for it was the Russian peasant that won the victory by refusing to fight in battle, besides frightening the government upon its own ground. Men who are prone to boast of their artificial ability should spare a little time and study the relative ability of Nature compared to the deceptive character of art. It could also be observed in history that Nature bears all the artificial abuse heaped upon her, yet she always wins the victory.

CHAPTER XXXIII.

CAN any person enjoy the advantages of art, and also believe it was for the exclusive benefit of a select few who make it appear that the great mass of humanity are mere subjects of deception? How much more war will occur before the minority learns to be respectful toward the majority? What is liberty if only through the deceptive lens of art it can be revealed?

Philosophy and science leave off where nature begins, for a mere discovery is not creative. Columbus was guided to the shore of America by a fire upon the island. It proves that the aborigines were human, for they had learned to use fire. Science never discovered anything more important, and if natural man had the inherent faculty to make use of fire, from whence did the teacher of art obtain a right to subjugate humanity and teach obedience to a specific class, who claimed a monopoly of knowledge and an exclusive privilege to teach?

The Great Teacher in the school of Nature teaches impartially, and the artificial teacher can hardly compete when the motive is to convince the majority of society that it is God's will that the minority shall be served. Nature is a slower teacher than art, and not always so attractive, but she is always successful in her own particular time and method. She is always an example for

the human teacher to follow, but when the artificial predominates in the human mind, it is like a tree that is bent in training, and only by cutting down will the root struggle again to produce a straight tree. Literal authority in comparison to the authority of nature is too insignificant to find any production of art large enough to make even a minute comparison. Ancient literature, written for the purpose of justifying the oppression of humanity, cannot justly be considered as having even a sentimental authority over a system of government founded upon a victory of the oppressed. The conservative man is too careful of his own interest to even consider the welfare of others, and it is quite remarkable to read the opinions of able writers that the majority should be taught gratitude toward the minority for being willing to be served.

The individual can do no more than improve his opportunity and cultivate a courage of independence in whatever he believes to be right. What he owes to others for his natural opportunity is always a balanced account, and if there are any who believe that an imitation aristocracy can be maintained in a country of individual opportunity, it must follow that they disbelieve the records of history. It is equally as absurd to believe that the man who can read will not discover that he has just as much right to the fruit of his toil as his employer. It is idle to believe that the laborer is dependent upon being taught what his opportunities are. The great barrier between the government of the United States and the majority of the people is the political system. It practically destroys the effectiveness of the ballot, the very object for which the system

is maintained. "No man can serve two masters," and it is the individual privilege to determine which one to serve. If a man believes that the majority are mere subjects to be ruled and trained to serve the pleasure of the minority, he is either insane or a perfect type of aristocracy. It also amounts to the same thing to believe that the common people derive a benefit from their privilege to vote. The possibility of one man deceiving another proves the existence of a free will, and also the necessity of a government.

The common people would rally to the support of the Union with the same spirit they did in 1861, but what is needed at present is a government in fact, instead of a mere paper affair, controlled and dictated by a system organized to defraud the people out of their natural rights. The mere electing of one monopolist to replace another is becoming too ridiculous to deceive the common voter. Besides, the people are getting tired of being told that their representatives are devoted to the welfare of the whole people.

If culture, specific training, wealth, and religion have not merit enough to make the possessors of such advantages honest, what can be expected of those who are dependent upon their natural ability? No one can believe that a political system that controls educational systems and all commercial traffic, is striving to train the people to be honest, while the very existence of the system is to deceive them.

Aristocracy is a product of democracy by reason of artificial culture, and history gives no evidence of success in its numerous efforts to subjugate its own source. Culture, however, is a common privilege, and while it

gives a person prominence, it does not, in the light of an elective system of government, embrace more authority than an uncultured person possesses. There is no artificial method of embellishing righteousness, and no person can afford to seek culture for the purpose of commanding an obedience from one who is ignorant of artificial methods. If a man believes he is endowed with ability to promote the welfare of humanity, he must be honest in his actions, for the privilege of art and culture is too general for a deceptive purpose.

It would be much better to acknowledge the right of majority rule than to risk a possible war; besides, the people have been deprived of the right long enough to show the exclusive character of a political system of government. The people that inhabit the earth at present are evidence enough that society has been successfully governed. It raises another question, however, to determine whether it has been righteously governed or not. The individual has been a great factor in the numerous reformations that have taken place. Also discoveries and inventions have improved the conditions of life to a marked degree. Democracy has borne the burden of aristocracy in addition to its own support; the relation has not been reciprocal by reason of secret deals that are just beginning to leak out. The fear of aristocracy is evidence that they are conscious of an overbearing disposition. It would seem that the opportunity had arrived to recognize the foundation of the human structure as an equal factor in the government of the whole. A common interest in the protective power of a government would relieve the fears of aristocracy and also brighten the prospect of democracy, when the division

would disappear in the development of a common humanity.

If a majority of the people of a nation are not competent to be the governing power, it would be better to be absorbed by some nation that is, rather than to be ruled by a political system in the interest of corruption.

Municipal ownership of public utilities would be equivalent to socialism. Its only merit would be that it might enlighten the people upon the tyranny of the political system, when the people would learn how simple it was to be the government themselves. Experiments could at least be tried in referring measures of law direct to the people for a "yes" and "no" expression. Political socialism or municipal ownership would be as autocratic as any government ever devised to protect an exclusive class of society.

All schools of learning are more devoted to the protection of a specific class of society than a simple education; the results are a disrespect to aged parents and little regard for moral rectitude. Cultivation is derived from art that is the individual free will to develop, but when the principle is employed to promote aristocracy, it is not only un-American, but proved by history to be self-destructive. A haughty boast of being a democrat and living in a free country shows the result of specific training, while the aristocratic actions show the absurdity of trying to play two parts at once.

The worship of art is a misapplication of the principle of culture; it is an attempt to manufacture an artificial religion. It promotes a disregard for natural law, and establishes a superficial appearance of morality, the equal of the Pharisee. In fact it is aristocratic con-

struction as idolatrous as paganism. Specific society as an influence upon government reform, is the reason why every deceptive method of art will be employed to defeat the teaching of Christ and the unity of humanity. The fact will remain, however, that God rules the entire earth by a natural law that is instilled into the individual mind, that neither culture nor politics has ever improved upon. It is only people who try to defy nature and live artificially that suffer the most. The individual free will permits of a choice between good and evil. The choice of evil will produce evil. The principle of cultivation equally applies, for whichever principle is cultivated the result will be the same.

Leaving all ethical theories aside for a brief consideration of a possible system of government, based upon a united humanity—a Christian humanity. What principle has improved the government of society more than the elective? Now, the privilege to vote for representatives of a republic was not bestowed upon the people of the original thirteen States; it was derived from conquest, inspired by a courage of the individual free will. Hence the vote was one universal voice for liberty, and it was only methods of balloting that were regulated by law. The first representatives of the colonies may have acted in good faith in federating the States; it did not change the original principle of the people's voice.

The practical rulers at the present time are as autocratic as the aristocracy of Europe; they have destroyed the effectiveness of the people's voice by making laws favorable to specific objects. In fact, they have so absolutely usurped the privilege of making tyrannical laws that the people are as much subject to autocratic rule as

European nations are. The mere form of voting is not considered of any consequence by half the people, at least. Political corruption is no secret. Surely there are some honest men in this country who are not so warped to aristocratic ideas as not to realize what all this wickedness will lead to.

The Massachusetts Senate defied the people by refusing to concur in the request to have the acts of the legislature referred to the people. Such an autocratic defiance one hundred years ago would not have been so boldly performed. It would appear to be a test to see how much the people would submit to. The overruling of the people of Kansas by its supreme court, and the question whether the people of Chicago have a right to regulate their municipal affairs, are proof enough that voting is a mere form.

A simple declaration that a majority of the people of the United States constitutes the highest human law of the nation when expressed by a direct "yes" or "no" vote, would place any exception to such a declaration in the same position that the pro-slavery politicians were fifty years ago. If the people are not competent to know what kind of government they want, there is no reason why they are smart enough to vote for representatives who declare themselves, after election, to be superior to all the people, however humble they are before.

The fears of aristocracy that democracy could not be trusted without a strong governing power, has not been borne out by history. As a rule aristocracy has been the instigator of war, and every concession toward democracy, either by compulsion or voluntarily, has im-

proved a nation. The common people, and even "wild men" are, as a rule, inoffensive until they have been aggravated by some artificial influence.

While the principle of education is eulogized upon every public occasion by men who call each other statesmen, the common people are held to a condition of servitude by being deprived of their vote or voice, according to the pleasure of their representatives, who defend an exclusive class of society. Men who call themselves statesmen and proclaim their devotion to the common welfare, while they act only in the interest of a favored class of society, are equally as inconsistent as slaveholding statesmen who were loud in their declaration of democracy, while in action they were aristocratic. The example of the civil war and the destruction of property, with the punishment the most prominent statesmen received, seem to be entirely disregarded by the statesmen of the day. If artificial education is for the sole purpose of deceiving the artless, more attention should be given to the study of natural law.

Nature teaches by experience in contradiction to the attraction of art. It is the balance of these conditions that constitutes a learned man; for the exclusive devotion to art will develop aristocracy and encourage the pedagogue.

It is the folly of the past that reveals wisdom to the individual and portrays art in its full character. The person who is intimidated by his surroundings will find them frail just as soon as he can cultivate courage enough to break the artificial bounds that jealous art sets up. Democracy has no occasion for fear, in comparison to the fright of aristocracy, and the structural

character of art will permit of honest progress, so long as a just regard is paid to the natural foundation. It is less dangerous for an individual to contend for his natural right than to stop and be crushed to death waiting for assistance, or the privilege to serve some other Pilgrim. When a person does not know how to act natural he will never learn how from anyone else.

It is better to obey cheerfully a recognized statutory law even if unjust, for society will establish laws under whatever circumstances a group of people discover themselves. The individual privilege under a representative form of government has vastly improved since the advent of America, and there is nothing to fear from American aristocracy, for there is plenty of evidence that they are more frightened than democracy. Even if politicians and statesmen claim the credit for building up a great nation in America, it is enough for the common people to know the claim is false. It is for fear the people will discover a method to unite their strength against the monopoly of a small minority that the common people get any consideration at all.

It would appear that men who signed the Declaration of Independence were inspired to perform a noble action, but like many others who have spells of virtue under favorable circumstances, they discovered it was too true for their own interest. A man will find what he desires much quicker than what would be best for him. Hence, after the early statesmen read a few musty books on the science of government, they discovered what all rulers had appeared to prove — that the ability to govern was the privilege to govern — and that specific knowledge would always establish a privilege to make laws,

and whose interests were to be considered more than the personal interests of the lawmakers and the contingent social relations.

The advent of the newspaper and the convenience of travel and social intercourse, are proving to be a means of universal education, more general and thorough than any of the aristocratic schools. It must result in the disconnection of a privileged class of society, with the exclusive privilege of making the laws to govern a great nation. The exclusiveness of education is rapidly becoming a back number, at least so far as methods of government are concerned. What possible business will there be for a political system if graft and secret deals are to be publicly exposed in the daily papers? If the government was reformed to a condition of honesty from what possible source could a political system obtain a profit?

It would be more strange than a miracle if the people did not find out that they had the privilege and the power to vote direct for the laws to govern society. The privilege is from a higher court than the General Court of Massachusetts, that recently refused to refer its acts to be ratified by a direct vote of the people. What were the representatives afraid of, unless it was to protect their power to fleece the people and cultivate an aristocratic system in America?

There is plenty of evidence in history, and also from the lesson of the Russian defeat, that individuals and nations become more reasonable as their power and profits wane. Hence there is no reason why people would be deprived of the privileges of exclusive society, or the accumulation of wealth, education or culture, by

the recognition of justice, and the natural rights of the real producer, that aristocracy is more dependent upon than democracy. The great mass of humanity are expected to submit to the self-elected few, but there is no reason why human progress will not continue whether the "task-masters" are willing or not.

THE END.

DECLARATION OF INDEPENDENCE.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident—that all men are created equal ; that they are endowed by their Creator with certain inalienable rights ; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed: that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes ; and, accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient suffering of these colonies, and such is now the necessity which constrains them to

alter their former systems of government. The history of the present king of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world.

1. He has refused his assent to laws the most wholesome and necessary for the public good.

2. He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operations till his assent should be obtained; and, when so suspended, he has utterly neglected to attend to them.

3. He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the Legislature—a right inestimable to them, and formidable to tyrants only.

4. He has called together legislative bodies at places unusual, uncomfortable, and distant from the repository of their public records, for the sole purpose of fatiguing them into compliance with his measures.

5. He has dissolved representative houses repeatedly, for opposing, with manly firmness, his invasions on the rights of the people.

6. He has refused, for a long time after such dissolutions, to cause others to be elected, whereby the legislative powers incapable of annihilation, have returned to the people at large for their exercise; the State remaining, in the mean time, exposed to all the dangers of invasions from without, and convulsions within.

7. He has endeavored to prevent the population of these States; for that purpose obstructing the laws for the naturalization of foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new appropriations of lands.

8. He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers.

9. He has made judges dependent on his will alone for the tenure of their offices, and the amount and payment of their salaries.

10. He has erected a multitude of new offices, and sent hither swarms of officers to harass our people and eat out their substance.

11. He has kept among us in times of peace, standing armies, without the consent of our Legislatures.

12. He has affected to render the military independent of, and superior to, the civil power.

13. He has combined with others to subject us to a jurisdiction foreign to our constitutions, and unacknowledged by our laws; giving his assent to their acts of pretended legislation :

14. For quartering large bodies of armed troops among us ;

15. For protecting them, by a mock trial, from punishment for any murders which they should commit on the inhabitants of these States ;

16. For cutting off our trade with all parts of the world ;

17. For imposing taxes on us without our consent ;

18. For depriving us, in many cases, of the benefits of trial by jury ;

19. For transporting us beyond seas, to be tried for pretended offences ;

20. For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these colonies ;

21. For taking away our charters, abolishing our most valuable laws, and altering, fundamentally, the forms of our governments ;

22. For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

23. He has abdicated government here; by declaring us out of his protection, and waging war against us.

24. He has plundered our seas, ravaged our coasts, burned our towns, and destroyed the lives of our people.

25. He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation, and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation.

26. He has constrained our fellow-citizens, taken captive on the high seas, to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

27. He has excited domestic insurrection among us, and has endeavored to bring on the inhabitants of our frontiers

the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions

In every stage of these oppressions we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury. A prince whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

Nor have we been wanting in our attentions to our British brethren. We have warned them, from time to time, of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They, too, have been deaf to the voice of justice and consanguinity. We must therefore, acquiesce to the necessity which denounces our separation, and hold them as we hold the rest of mankind—enemies in war, in peace, friends.

We, therefore, the representatives of the United States of America, in general Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare that these united colonies are, and of right ought to be, free and independent States; that they are absolved from all allegiance to the British crown, and that all political connection between them and the state of Great Britain is, and ought to be, totally dissolved, and that, as free and independent States, they have full power to levy war, conclude peace, contract alliances, establish commerce, and do all other acts and things which independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

John Adams,
Samuel Adams,
Josiah Bartlett,
Carter Braxton,
Charles Carroll, of Carrollton,

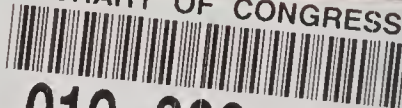
Samuel Chase,
Abraham Clark,
George Clymer,
William Ellery,
William Floyd,

Benjamin Franklin,
Elbridge Gerry,
Button Gwinnet,
Lyman Hall,
John Hancock,
Benjamin Harrison,
John Hart,
Thomas Hayward, Jr.,
Joseph Hewes,
William Hooper,
Stephen Hopkins,
Francis Hopkinson,
Samuel Huntington,
Thomas Jefferson,
Francis Lightfoot Lee,
Richard Henry Lee,
Francis Lewis,
Philip Livingston,
Thomas Lynch, Jr.,
Thomas McKean,
Arthur Middleton,
Lewis Morris,
Robert Morris,

John Morton,
Thomas Nelson, Jr.,
William Paca,
Robert Treat Paine,
John Penn,
George Read,
Caesar Rodney,
George Ross,
Benjamin Rush, M. D.,
Edward Rutledge,
Roger Sherman,
James Smith,
Richard Stockton,
Thomas Stone,
George Taylor,
Matthew Thornton,
George Walton,
William Whipple,
William Williams,
James Wilson,
John Witherspoon,
Oliver Wolcott,
George Wythe.

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